

ENGLISH PROTESTANTS PLEA; AND PETITION, FOR ENGLISH PREISTS AND PAPISTS, TO THE present Court of Parliament, and all their cutors of them: diuided into two parts.

IN THE FIRST IS PROVED
by the learned protestants of England, that these Preists and Catholicks, haue hitherto beene uniusually persecuted, though they haue often and publickly offered soe much, as any Christians in conscience might doe.

IN THE SECOND PART, IS PROVED
by the same protestants, that the same preistly sacrificing function, acknowledgeing and practice of the same supreme spirituall Jurisdiction of the Apostolick See of Rome, and other Catholick doctrines, in the same sence wee now defend them, and for which wee are at this present persecuted, contynued and were practized in this Land without interruption in al ages, from S. Peter the Apostle, to these our tymes.



8v 2. 177. 7n.

177.

Odio habuerunt me gratis.

They haue hated me without cause.

With permission, Anno 1771.



ZEPHYRUS & ELLYX

THE PREFACE TO AL INDIFFERENT AND EQVALL READERS:

Right honorable and the rest, my dearest
and moste beloued contrymen, kinred,
and frends: I haue by the greate pro-
vidence, protection and mercy of God liued
now amongst you, a preist in persecution, little lesse
then halfe the life of an aged man: That whiche re-
maynetb, is cheife my debt by nature to dye, and make
accombe to my highest Kinge, and Judge, as of late
our moste reverend Arch-preist within these few
Weekes hath done: Whoe (as I interprete his letters)
bequeathed as a legacie to mee vñworthe, this
chardge: To write, and publish to the world this en-
suing treatise, whiche I name. The protestants
Plea, and pétition to the parliament for preists,
and papists: (soe many protestants please to stile
Catholicks. If this chardge had not beene committed
vnto mee by my soe honored and reverend frend, yett
havinge beene soe longe a partaker of the miseries
whiche english catholicks haue in these tymes endur-
ed, and beeing well acquainted with the proceedings
of bothe sides, and knowing by certaine experience,
that besides their sufferings to their immortall ho-
nor, their published booke by divers our learned
preists haue soe conuincid the understandings of our

The Preface.

greatest aduersaries in all cheife questioned things. That noe protestant Bishop or other writer hath now after diuers yeares made any answeare at all vnto them: and of many former moste humble petitions of our learned preists and catbolicks, both to our protestant princes, and parlaments, to haue audience in disputation with their best learned protestant Bishops & doctors, whether to thy could conuince vs as guiltie and worthy to bee persecuted, as we haue beene, which hitherto they would neuer graunt, but haue soe longe and greuously without any triall or condemnation, executed and persecuted vs in soe straunge a maner: and the present protestant rather puritan parlament, stormeth now more against vs, then the wisedome of vs can see reasons to warraūt them: I therefore for the honor of God, and reputation of his holy church and Religion, the loue of my country, and to performe my frends request, doe puplish this remembred worke to bee diuided into two parts, and either of them to bee invincibly proued by the learned protestants of this kingdome. In the first, because the holy scripture soe describeth the dutie of well lyuing men: Declina à malo, & fac bonum, declyne from euill and to good: I am to proue by these remembred protestants, that the catbolicks of England doe moste religiouly decline from your Religion, and all participating therein, and their offiers considered, the protestant state doth moste uniuersitely persecute them. In the second, to iustifie, that fac bonum, weedoe well, and therein performe the holy commandments of God, in professing the catbolicks

Reli-

The Preface.

Religion, the same with the church of Rome, shall bee demonstratiuely proued by these protestants, and the best Antiquities and monuments they haue of our first true Apostolick Religion, in these kingdomes of our present most honored soueraigne kinge Iames, that not onely those cheifest questions, for which wee ar soe persecuted, as namely holy priesthood, now treason, the sacrifice of the masse so punished and the spirituall power, and iurisdiction of the see Apostolike, here now we soe penall and contemptible, but if need require, all other contiouersies betweene vs of substance, haue euer from the tyme of S. Peter the Apostle, in euery age, and hundred yeares, vntill these dayes beeene practised and coniinued here, without interruption, in such fense, maner, & meaneinge, as wee catholicks of this kingdome with the church of Rome now doe professe. And here I entreat nof Religious order to take my Title, plea and petition for preists and papists, as any excluding of their holylabours, and deserts, whiche I embrace and reuerence: for although I will maintaine for them, that monasticall life in England is soe auntient, as the dayes of S. Ioseph of Aramatibia, whoe brought it hither, and dyed here, with his holy company in that profession: yett I finde wee had both preists, and Bishops here, in, and of this nation, longe before that tyme, and many Catholick Christians of the same Religion wee nowe professe, and soe continued vntill this tyme without the least discontinuance or totall interruption; whiche I dare not to affirme of our Religious men, ceasing for an hundred yeares

after S. Iosephs death: and in the beginninge of
Queene Elizabeths tyme for twenty yeares almost
together, fayled here, when many holy preists were
laboueing here in this holy worke: and after some
Religious men of the societie had come hither, they
Went and lefe vs alone for diuers yeares. Therfore to
speake consequently (which I must performe) I must
giue this happie prerogatiue to our reuerend preists,
Whoe never fayled or fainted in this cause and con-
try. They were the first conuerted this kingdome, and
did never cease. They first tooke this quarrell in hand
in the tyme of Q. Elizabeth, and onely were they,
that never gaue it ouer. They are principally they,
Whoe in the catalogues of our holy writers of this
tyme, ar stiled with that honor. They ar the spirituall
fathers, and in Christ Iesus haue begotten, both the
present Religious and other catholicks of this king-
dome. They, Whoe with their holy doctrine, and effu-
sion of their sacred blood, for this moste glorious
cause, haue aboue all others (eight or more to one)
beene the continuall preachers and propugners of this
true faith with vs. They (whoe both in the presence
and absence of all religious) haue often offered and
bumbly soughe, publick defence thereof by disputa-
tion against the best learned and selected protestant
Bishops and Doctors of this nation. Thereforo
leauinge these peculiar honors vnto the Reuerend
preists of England, I will with such inequalitie as I
haue before proposed, maintaine for all preists, Re-
ligious, and all catholicks, that our holy preist-
hood, sacrifice of Mass, spiriuall Romane in-
risidic-

The Preface.

7

isdiction, and the like were vsed and continued
were without chaunge, or intermission, in the same
tenure wherin Catholicks now professe them,
from S.Peter to these dayes, by our protestant war-
rantes and Antiquities. And soe I rest

Your most loueinge and well
wishing contry man.

TO THE RIGHT HONORABLE
*Court of parliament: especially such as therein bee
persecutors of Catholicks: and to all other such
persecutors.*

A Breuiate of the vndoubted truthe of catho-
lick Religion persecuted in England.

Right honorable, and the rest.

THe penalties, and persecutions, which
in these daies of Protestants, haue been
heaped vpon, and prosecuted against
the sacred preists, and renowned Catholicks
of England, haue beene soe heauy, and greate
by his Maiesties regall sentence, in publicke par-
liament, that they moued him, to these words
of commiseration. *My mynde was euer free from
persecution, or thrallinge my subiects in matters of
conscience: I was soe far fro encreasing their burdens
with Roboham, as I haue soe much, as either ympe,*

occasion, as lawe could permit, lightned them
Your Courte well knoweth, what the case of
Roboham was (wee neede say noe more, and
what other heauie burdens haue been since
then heaped vpon vs ; And by your present as-
semblie now againe to bee inuented and ad-
ded. *in his publick speach in his 1. parlam.*

You cannot poisibly bee ignorant what an
eminent man in your house, and companie,
hath written of the opinion of the christian
world, of these proceedings: The suffrings (Syr
Edwyne Sandes speaketh vnto you, *in his booke*
of the relation of the state of Religion) and marty-
domes of English catholicks in these times, ar ac-
compted to the height of Neroes, and Dioclesians
persecutions, and the suffrings on their side, both in
meritts of cause, in extremitie of torments, and in
constancie and patience, to the renowned martyrs
of that heroicall church age. What Nero, and Dio-
clesian were, amonge the greatest tyrants, and per-
secutors, your place, and lawe-makers may
not pleade ignorance; neyther what the honor
and glory of that moste sacred priesthood, sa-
crifice and Religions, which soe vehemently,
and beyonde example, you persecute. If all ca-
tholicks would bee silent, your owne protest-
tant Bishops and Antiquaries haue published
in Theaters, & histories to the present world,
and future posterities, that the very same were
planted and embraced here, in the Apostles
tyme, and were neuuer chaunged in any mate-
riall

for preists and papists.

9

all thinge , vntill your pretended reformatiō.
protest. Bishops in the Theater of Brit.l.6. Holinsb.
hist. of Engl. in Claud. Cambden in Britan. Godwyn
Conuers. Parker. antiqu. Brit. Grymstō booke of Estat-
es in Engl. Scotland, Ireland.

Yf wee appeale to kings and parlamēnts,
(whereon you builde,) all the auncient parla-
ments, lawes, & liues of the kings of Scotlād,
try out vnto vs, that after 80. Christian kings
here, king Iames is the first, and onely pro-
testant kinge . The parlamēnts, lawes, liues of
kings, and histories of England, and Ireland
doe publish vnto vs, that of all his primogeni-
ors kings of these nations , hee alone is pro-
testant kinge of them . Hee claymeth nothing
from king Henry 8. Edward 6. or Q Elizabeth
hee enioyeth, (and longe and happily God
graunt him to enioy it) this Empire by a bet-
ter and truer right , then they could giue him.
Tector Boeth. Vereca. & alij hist. Scot. all English &
rish hist. with their parlam. &c.

Your histories and the laste wills and testa-
ments of those kings, ar witnessses against the
and your Religion , that they laboured moste
vnjustly against the lawe of God , and nature
to supprese the vnquestionable right of our
oueraigne, and his holy mother. (Edw. Howes
preface historial in king Henr. 8. Last Will of king
Henr. 8.) All those lawes, parlamēnts and anti-
quities ar warrant , that from our first conuer-
tion to Christ , wee had noe other Bishops,
preists.

preists, ministers, or church seruice, which you call communion, but Romane catholike Bishops, preists (whom you make Traytors) and sacrifice of masse, for the liuinge and the dead, now soe persecuted by you, vntill the second parliament of kinge Edward 6. a childe, moste childishly began this innouation. (Parlement 2. Edw. 6. cap. 1. & an. 5. c. 1. Confer. at hamp. court.) And in Scotland your ministry and communio deuised there by that Traytor to God, and prince, is of a yonger standinge, in the yeares 1560. and 1571. (Commun. booke &c. of the kirke of Scotland by Iohn knox 9. of march. an. 1560. and 1571.) Your protestant Antiquaries mustar vnto vs about 1000. approued classicall writers, in this kingdome that be renowned in the christian world; whoe were such preists, said masse, preached and proued that Religion they tell vs of many thouland Bishops by continuall succession from our first christianitie, of aboue 1000. canonized Saints, of diuers thousands of Religious men and woemen, liuing in continuall pouertie, chaittie, and obedience, since the tyme of Saint Ioseph of Arimathia, that buryed Christ, and brought monasticall life into this kingdome, wee had 700. Religious howses founded for them, which you haue defaced. Baleus L. de Scriptor. centur. 1. 2. 3. 4. Ioh. Land. de script. Pitseus de vir. illustrib. aetate 2. 3. 4. 5. &c. Capgrau. & al. de Sanct. histor. Angl. passim. Theater of Brit. per tot. Stowe hist. Holinsh. bistor.

ng. Scot. Island. Camb. Britan.

Our Religion builded thole churches which
you haue referued, & many thowſands which
you haue defaced; Wee enjoyed aboue the
hird part of England to our Religion 600.
yeare ſalte, and after wee had more kings,
Queens, and princes Saints in this Island, and
Ireland, by your owne historyes and kalēders,
then there euer were ſince in all the world of
our Religion. (Tom. 1.2.3.4. Concil.) Our Reli-
gion had for external warrat aboue 20. general
ouncells. From the firſt of nyce in the time of
Constantine, our Kinge, Emperour, and con-
ſyman, and Sardyce, where the popes ſupre-
nacy, maffe, and preiſthood are confirmed,
Concil. Nic. 1. can. 6.7. Sardic. concil. Theater of Bri-
tan. in Brit. Stowe bift. Holinsb. ib. Camb. Brit.
which our brittis h bishops receued, vntill the
aſte of Trent in the tyme of Q. Elizabeth to
which our catholicke Bishop Pates of worces-
ter, ſubſcribed for England for vs, and againſt
you, as your protestant Bishop telleth vs.
Godwyn. Catalog. of Bish. in Worcester in Rich.
Pates.) wee had conſequently all holy fathers,
and Bishops present in them to warrant vs.
wee had, and haue, as your protestants ack-
nowledgements, (Casaubon. respons. ad Cardinal. Peron.
pag. 69.70.) all Apoſtolicke ſeaſ for vs, againſt
you. wee had and haue conſequently, all thole
true, and vndeniable motiues of true Religiō,
which moued the christian world, to embracē

the

the Lawe of Christ , to assure and confirme vs
in this truthe, wee see and knowe that this our
holy faith accordinge to the foretelling of
Christ, his prophets, and Apostles, is preached
and planted in all the worlde, Europe, Africk,
Asia, and America, neuer any Religion in the
lawe of nature, of Moyses, Iewes, Turcks, Tar-
tares, protestants, pagans, or other, is, or was
at any tyme in any degree dilated , as it is.
*Grymston Booke of estates in k. of Spaine, Europe,
Asia, Africk, America.*

And for externall splendor at home , it was
soe greate, when king Henry 8.began to enuie
the glory of it , that he promised the parlamēt
(as your protestat histories assure vs, if it would
graunt him power to visitt the Religious how-
lies: *Hee would create, (your protestants words)*
and mayntayne 40. Earles 60. Barons 3000. knights,
and 40. thosd sand souldiers with skilfull capaines
and competent mayntenance for them all for euer,
out of the auntient church reueneues, and the people
should bee noemore charged with loanes , subsidies
and fifteens. Of all these blesings, and benefites
wee are spoyled , and by your Religion depri-
ued; And not onely wee, that now bee catho-
licks in England , but all faythfull soules all-
ready departed out of this world , and those
that ar not yet borne , if they shall bee of the
posteritie of those holy founders, to bee prayed
for, to the end of the world , by those Reli-
gious fowndations, and al pore hungry bodyes
there

ere reliued with those donations , which
protestant tymes haue conuerted to vanities,
and that which is vncchristian, to persecute the
religion, which fownded these holy howses.
And with such vehemency and cruelty wee ar
persecuted, as you haue before acknowledged,
our lawes, records, registers, & our miseries,
alamities, and martyrdomes haue published
to all the world. *Edw. howles in his historial pre-
reface in kinge Henry 8.*

All this you doe vnto vs ; vnder pretence
that wee will not forsake our holy Religion
soe firmly, and vndoubtedly proued , by soe
many vndeniable testimonies , in your owne
judgments, that wee cannot bee deceaued, ex-
cept God (which is vnpossible) can deceau
us. And in remayninge and persistinge wherein,
and following and frequentinge that order,
which it prescribeth , the sacrifice and Sacra-
ments which it vseth, wee shall by your best
learned protestants writing, with your publick
priuiledge, bee sure to bee saued, when contra-
wyse if wee should bee soe gracelesse , as for
care of torments, and afflictions , to harken
unto you in matters of Religion, the same your
best learned protestant Bishops, and others af-
fure vs agayne, wee shall come into a fallible,
deceauable , and actually erroneous Religion,
and consequently shall bee damned for euer.

*Doue prot. Bish. perswas. Feild l. of the church pag.
7. 182. Couel. def. of Hooker pag. 68. 73. 76. Feild.*

Pag.

pag. 69. Willet Antilog. pag. 144. Theater of great
Brit. Saxons. Sam. Daniel. hist. &c. Feild pag. 20.
Isaac Casaub. pref. respons. ad Gard. Peron. Do
persuas. Morton. Apolog. part. 2. pag. 315. Will
Antilog. pref. to the Read. vniuersities answeare
the mill. pet. Confer. at Hampt. pag. 47. Protest. Re
lat. of that conference printed by Ioh. Windet in sev
seuerall copies 1. 2. 3.

And if God and the truth of his holy cause
mayntayned in our booke, against you, ha
not inforced and necessitated these your pu
blicke writers, thus publickly to condemn
you, and forwarne vs from communicating
with you, in these affaires: yett the lamentable
and desolate experience it selfe in your parla
ments of king Henry 8. k. Edward 6. Q. Eli
zabeth &c. crieth out vnto the world, that al
the parlements and princes supreame heads of
Religion by you haue beene deceaued, and de
ceaued all, that followed them in these things.
Kinge Henry 8. was the first, (*parlament of k.
Henr. 8. after an. Reg. 22.*) and was herein con
trary to all antiquitie, contrary to k. Edward
his sonne (*parlam. Edw. 6. 1. 2. 3.*) daughter Eliza
beth (*parlam. 1. Elizab. iniunctionis of Q. Eliz.
an. 1.*) and kinge Iames. (*Articles of Relig. ann.
1562*) and to himselfe by diuers parlements,
and his Religion dead with him, and condem
ned by you. Kinge Edward was contrary to his
father, his sister, to you, and to himselfe in
diuers publicke parlements, and his publick
iniun-

unctions. Queen Elizabeth was in the same
se of contradiction, to her father, brother, to
u, and herselfe by publicke practice, parla-
ent, proclamations, and iunctions, in lesse
me then three quarters of one yeare. And
uchinge that peece of her first parliament,
herein shee condemned the masse, there was
ot one diuine, Bishop or other, that gaue co-
ent or could giue it vnto her, but all against.
nd their extrauagant proceedings therein,
ere such, as they bee related by your owne
ntiquaries, Cambden, Howes, and others,
hat Paganisme, Turcisme, Epicurisme, Iudaif-
me, Atheisme, or any other heresie, might as
afely haue beene settled here, as protestantisme
was: which is not here to bee entreated. King
ames our present soueraigne is generally ta-
en to bee to too wise, and learned, to learne
eligion of such Tutors. Cambden in Apparat.
d Annal. & in Annal. in Eliabeth. Howes histo-
ciall preface in Q. Eliabeth and others.

Kinge Henry the 8. desired at his deaſt, as
roteſtant histories ſufficiently inſinuate, and
iuers then liuing in his Court haue teſtified,
o bee reconciled to the church of Rome, and
y one of his laſte Aſts the iſcription of his
Tombe, doth playnely omitt, and relinquiſh
or euer his pretended ſupreamacie. And in his
laſt will and teſtament (Howes ſupr.in k. Henr. 8.
to the an. vlt. Henr. 8. in his laſte Will & teſtament)
rdeyned preiſts, & maſtes, (ſoe odious now,
and

and cheifest cause pretended of our perfection
to continue in England to the end of the world, Willinge
and chardgeinge (the words of his will
prince Edward his sonne, all his executors, all his
heires and successors that should bee kings of this
Realme, as they will answeare before almighty
God, at the dreadfull day of iudgment, that they, &
cuerie of them doe see it performed. (Exempl. an. 1.
Edw. 6. die 14. Februar.) Kinge Edward 6. was
but a child, but both hee and his protectors by
which hee was ruled, should haue beeene ruled
by this will, yet as protestants vle to doe, pre-
fently breaking it, for their worldly ends, and
breingeing in the protestant Religion. (Foxe to.
2. Acts and monum. in k. Henr. 8. and an. 1. Edw. 6.)

The cheife Actor, and Author of those pro-
ceedings, the Duke of Northumberland Lord
protector, when hee came to dy, renounced
protestant Religion for heresie, and as your
protestant histories tell vs, (Stowe histor. an. 1. of
Queen Mary: and others.) was reconciled vnto,
and dyed in the vnitie and faith of the Romane
church. For Queene Elizabeth, shee, as some
noble men, and diuers ladyes of honor can in-
forme you, and some haue soe testified, died
noe good protestant, neither could endure the
sight of her protestant Bishops; at that time: &
protested in her life to the lady Saint-John,
widowe to the Lord Oliuer Saint-John of
Bletsoe, *Deus testis,* soe shee confidently rela-
ted, and said Iee could shew that Queenes let-
ters

ers to that purpose, that she would haue liued a Catholike, but for her ouer-ruling Protestant Counsaile; naminge some of them, no happie members of this kingdome; which your Protestant historians giue way vnto, that she did very sten, before such men by politick deuises withdrew her from it; frequent the Sacraments of Confession, & of the blessed bodie of Christ, Masse, and the rites of Catholike Religion (Edw. Howes historicall preface in Queene Elizabeth.) and protested in publicke Parliament, neuer to vexe or trouble the Romane Catholikes concerning any difference in Religion. Like was the case of William Cecile Lord Burleigh his great Connailor, both for his Religion, in that time; and at his death, charged his sonne Robert Earle of Salisbury, never to persecute any of that Religion. Thus hee acknowledged to a worthy and noble witnesse; who, as God is witnesse, so hath testified.

We doe not, we will not contest, with our present, most honoured, wise, and learned Souaigne; neither enter into his priuate iudgement: But if any the best learned protestant Archbishops, or Bishops you haue, will iustifie all those publicke speaches, writings, and bookees which goe vnder the name of our King, to proceede from him; if it will please him to giue way vnto it, they shall haue maintained against them, that by those published writings, it is damnable for hem to persecute vs, and we in conscience can-ot, if to gaine a thousand worlds, be of your

protestant Religion. And we humbly hope this nothing derogateth to his prudent Maiestie; for we openly and willingly write, that concerning all your best learned Bishops, and others that haue written; as namely Whigquist, and Bancroft, of Canterbury, Bilson, and Andrewes of Winchester, Doue, Bartowe, Godwyne, Field, Bridges, Hooker, Couell, and all the belt students amongst you, were in judgement far from persecution of Catholikes, and as far from assurance, that they themselues were in true Religion. It is no vaine boasting now to write it; because in all controuersiall poynts, we haue many yeares since invincibly prooued it by your best learned Protestant Bishops, and Doctors, (*Protestants Recantation in matters of Religion. l.1. & l.2.* *Protestants Demonstrat. for Catholikes Recusancy, &c.* both in generall; that neither Scriptures, Traditions, Counsels, Apostolike Churches, Fathers, or any authoritie in diuine matters is for you, but all against you, that you haue not, neither hereafter by your Religion can possibly find any Rule or direction to bring you into trueth: That there is not, nor can be any true and competent Judge or Consistorie with you to decide these contentions, and bring you into the right way. That there is neither true Bishop, Priest, or Cleargie man in your Congregation: That in all particular questions betweene vs, you are in error.

All these things so invincibly prooued by your selues, that now after diuers yeares our bookes

bookes receaue no answere at all: And your best
earn'd are so far from taking this charge in
and, that but for disgrace of these times with
ou , they would in their liues and health
or liue in your wauering religion, but be recon-
ciled to the Romane Church, as many of them
ately at their deaths haue bene: And now in
his your Parliament time, to moue you and
London, to know the trueth, the late Pro-
testant Bishop thereof, Doctor King,in his life
or external cariage,a great persecutor of Priests
and Catholikes,a little before his death did
plainely denounce your Religion to be damna-
ble,renounced (as wee had prooued before of
all such) that he was any Bishop or Cleargie
man;was penitent for his protesting heresie,&
humblie at the feete of a Priest, whom he had
formerly persecuted, confessed his sinnes,receas-
ed Sacramentall absolution at his handes, and
was reconciled to the Catholike Romane
Church,of which he had in his life bene so ve-
hement a persecutor.Zealously and openly pro-
testing,there was no saluation to be had,out of
that holy Catholike Romane Church. There-
fore wee neede not to dispute these matters a-
new.

But because by the present tempests you raise
against vs in this your Parliament , we are assu-
red that your storming persecutions are not
ceased, if your wils and anger can maintaine
their blustring , therefore we cannot but still

defend our innocencie, and humbly admonish you, that by these courses you offer and doe, & we receave and suffer wrong. And because you see and know, you are neither able to instrue vs, or your selues, persisting in persecution, you fall into that lamentable estate, preached vnto you out of Pulpit by your now Archbishop of Yorke (D. Matthews Serm. before the Parliament) and in publike Parliament denounced by his Maiestie: *Persecution without instruction, is but tyrrannie* (K. James speach in Parliament.) That you cannot, or vncharitably will not (both leade to that damnable estate) we are now evidently to demonstrate to you, and make knowne to the world for our owne excuse; which we can doe by no better or more certaine meanes in this case, then publish and make knowne to our dearest countrey, that from the first beginning of these your persecutions broached and borne in the first Parliament of Queene Elizabeth, wee haue in all humble and best meanes we could, requested, and sought for instruction, from your best learned Bishops, Doctors, and instructors, among you, if we be in error, by many and sundry petitions to our protestant Princes, Parliaments, and others, that were in chiefe place and command, to procure it, if there had bene any in your Religion that could performe it. If you had that could, and would not, your estate is more then dangerous, if you haue none, can instruct vs, which you make apparent, if you still persist

perfist in persecution. You heare our King and your Archbishop call vnto you: *Correction without instruction, is but tyrannie.*

Therfore in this first part of this Protestant plea, and petition of your best learned Protestants in both parts to be vndeniably proued, & iustified by them; wee propose some of those most humble suites and petitions we haue by the best warrant spirituall we had in England, our most Reuerend Archpriest , his learned Priests, and chiefest renowned Catholikes, presented, to procure, and obtaine this instruction, in conference and disputation, with your best learned Protestant Bishops and Doctors , and with such vnequall conditions on our behalfe, that except the Catholikes of England had bin assured, they were in trueth, and their disputant Priests could not be instructed by any the best learned in your Religion , they could not in conscience haue made so large and disaduantageous offers vnto you, as their seuerall petitions and suits will witnesse: Except you will thinke (to flatter your selues) that these renowned Priests and catholikes, did doubt of their Religion (which their martirdomes and sufferings for it, do inuincibly reprove) and appeale to you for instruction, which you denying and yet so persecuting them, can neuer free your selues from that dolefull condition remembred by our gratiouse King and your Archbishop ; you will further receave in this first part such iuste

and most reasonable and vnanswereable reasons by the Religions, and proceedings of all your supreame heads in spirituall busines vntill his maiesties time (wherein silence will be vsed) King Henry 8. King Edward the 6. and Queene Elizabeth; that as they are set downe by your best protestant writers, we cannot yeelde to you in matters of Religion; neither you in conscience either persecute vs in these things, or your selues secured in that profession.

Howe Catbolike Religion was vniustlye suppressed by Queene Elizabeth , not one spirituall person hauing voyce in Parlamente consenting: no disputation or ordinarie defence thereof permitted to the Catholike Bishoppes and Cleargie : and their duetifull loyaltie notwithstanding their pietie honoured by their protestant enemies.

IN THE first yeare and Parlamente of Queene Elizabeth , when our aunciente holy Catholike Religion was so vnholily, and irreligiously suppressed, and the new Protestant maner and fashion, by her authoritie receaved, as partly before remembred, from our Protestant Histories, and will by them more amplie be declared hereafter: All the Catholike Bishops of England then liuing, so farre opposed against it , that as a Protestant Anti-quarie relateth , obseruing the willfull and

indi-

indirec^t proceedings of her, and some few of her secret Councellours, and aduisers in that so importunat businesse, far aboue the compasse, calling, and correction of a yong woman, and laye men, diuers of them vrged to proceede to excommunicate that Queene at that time, (Cambd. Annal. in Elizab. p. 37. But others which preuailed, aduised to referue it to the Pope of Rome: And they all ioyntly contradicte that innouation, and then and there offered as all protestant historians agree (Stowe and Howes hist. an. 1. Eliz. Holinsh. hist. of Engl. Ibid. Theater of Brit an. 1. Elizab. Cambd. in Annal. supr.) publickly to defend and maintaine by disputation, against all aduersaries whatsoeuer, their holy professiō and religion, and to that purpose assigned and appointed these disputants: The then Bishop of Winchester, the Bishop of Lichfielde, the Bishop of Chester, the Bishop of Carlile, Who had crowned her, the Bishop of Lincolne, Doctor Cole, Doctor Harpesfield, Doctor Langdal, and Doctor Chadsey.

But that protestāt Q. & her fauorites knowing the weaknes of their cause to be such, and how their chiefeſt champiōs had bene not long before in publike schooles at Oxford, in the time of Queene Marie ſo shamefully conuinced, by ſome of these Catholikes, that they were hiffed by the learned Auditours, durſt not ioyne with thē in triyal (Foxe in Q. Mary, Crā. &c. But the Parlamēt begining on or about the 23. of January, they had ſo prepared their way before,

that almost in the beginning of that Parlament, they obtained their purpose, for the receauing their new Religion, and effected that in the very first Acte or law of that Parliament (Statut. an. 1. Eliz. cap. 2.) and would neuer harken to any motion, or petition for disputation, vntill the laste day of March (Stowe, Howes, Holinsh. & supr.) al- most two moneths after they had thus vtterly excluded the Popes authoritie, and the catho- tholike religion, vsed and practised here in this kingdome, euer since the time of Pope Elizbe- rius, and King Lucius, as the catholikes offered in Parliament to maintaine, fourteene hundred yeares togeather, without interruption (Feckh. orat. 1. Eliz. ab.) and publicke Masse and seruice of the church to haue bene here so long, celebra- ted in the latine tongue. And would not then condiscend to any disputation at all, except the catholikes would accept, (to write in Prote- stants words; That Baconus in Theologicis parum versatus, pontificius infestissimus, & ordinis vndex, tanquam iudex presideret: Bacon (a layman) vn- skilful in diuinite most infestuous enemy to Papists, and persecutor of their order, shoulde iudge (Cam- den Annal. pag. 27.)

And if we may beleue the present protestant Archbishop, the director of M. Francis Mason in their booke of consecration, among so many es- sentiall matters contoured betweene the Protestants and vs, they would not dispute any one at all, but onelie three, concerning some ce- remo-

remonies. (Fr. Mason in pref. of their booke of consecras. and pag. 103.) 1. about common prayer in the Latine or vulgar tongue. 2. Of the power of Churches to change ceremonies. The third and last; Whether communion was to be ministred in both kindes: and the triall of these three ceremonies to be made by a fourth most strange ceremonie, in disputation, onely to be put in writing, within two daies warning at the most, unum & alterum diem de questionibus præmonitis; as your Antiquarie writeth, and deliuered to their said offensive enemy, Sir Francis Bacon (Cambden annal. pag. 27.) A thing so ridiculous and vnequal in the iudgement of all learned and wise men, that if it had bene offered before Catholike religion was there condemned, it could not in conscience, either by those learned Bishops and Doctors, or the most learned that euer were in the Church of Christ; nor by the holy Apostles themselues if they had then and there bene, be accepted.

Yet Queene Elizabeth and her aduisers in this, notwithstanding that she had in open Parliament before, as before is testified by our Protestant writers (Howes historicall preface in Q. Elizabeth.) openly pronounced that shee would never vexe or trouble the Romane Catholikes, concerning any difference in Religion: in that very parliament, where she spake these wordes, and made that promise, proceeded to cruell penalties, against those Romane Catholikes; all our holie Bishops were depriued, imprisoned, or exiled:

(Stow histor. an. 1. Eliz. Holinsh. ibid. Cambden Annal. an. 1. Eliz. ab. Theatre of Brit. an. 1. Eliz. &c.)

So were all other Ecclesiasticall persons that would not doe, as pleased her. Great forfeitures and punishments were imposed vpon all, that should heare Masse, or not be present at the new deuised seruice, (Parl. an. 1. Eliz. cap. 1.2.) præmunire losse of landes, goods, and perpetual imprisonment, and losse of life also, with note of Treason to them, that should denie that supreme spirituall power to be in her, which many Protestants and learned both then and at this time said, and say, she was incapable of. All which notwithstanding that most worthy cleargie in exile, and prisons at home, so caried themselves in all ciuill dutie to that Queene, that they are in that respect recommended and honored by their greatest Protestant aduersaries and persecutors ; and for learning and pietie dignified and exalted more by theirs and our enemies, then euer any Protestant Bishops or Ministers, which inuaded their holy places since that time. (Protest. def. of English Justice. Godwine Catal. in those Bish. Camden in Annal.) But of this strange innouation of Religion by Q. Elizabeth, I shall write more largely from these Protestants hereafter.

The vertue, learning, and dutifull loyaltie of the Seminarie or secular (as some name them) Priestes which came after into England, the vniust persecution of them, and catholikes here, and their most christian and religious offers and behauour.

After Q. Elizabeth had by profane deuises & inuictions of some few irreligious counsellors, suppressed the auntient catholike religio of this nation, by such sinister proceedings, as are before insinuated, & to the wonder of the christian world, *orbe christiano mirante*, as this Protestant chiefest antiquarie truely noteth (Cambden Ann. p.39.) for the vncōscionable maner, & effecting herof: though she had in opē Parlament, as befor protested, neuer to vexe or trouble the Roman Catholikes, cōcerning any differēce in Religiō (Hows historical paface in Q. Elizabeth) yet being assurred, as the truth was, by her pauculi intimi, her very few secret friends (Cambd. supr.) that except she became a persecutor, against her faith & promise so publikely, and lately giuen, & so ioyne craft and violence together, the weaknes of her cause was such, and the learning and conuersation of life, of those her Protestant ministers, whom she must imploy in this busines, so vnequall, and inferiour to the Catholike Bishops, and Cleargie of England, that no hope of such successe as they sought could bee, except these holie and worthie men were depriued, imprisoned, banished, or vtterly one way or other,

put

put to silence, in such maner, that after their deathes, our most sacred order of Priesthood, which had continued in this nation here, in honor and glorie, from S. Peter the Prince of the Apostles, as we haue made demonstrance in other places, might vtrerly and for euer be abolished and extinguished, as these fewe secrete friends of those desaignements open Antipriests, or Antichristians (for the Religion of Christ, cannot be without the Priests of Christs) plotted and hoped to effect. Your principall protestant Antiquarie, thus relateth that cruel Tragedie. (Camden in Annalib. pag. 36.)

Parlemento dimisso, ex eiusdem autoritate, Episcopis pontificijs & alijs ecclesiasticae professionis iuramentum suprematus proponitur. Quotquot iurare abnuerunt, beneficij, dignitatibus exuuntur, 80. rectores ecclesiarum. 50. prebendarij, 15. presides Collegiorum, Archidiaconi. 12. cotidem decani. 6. Abbates & Abbatissae, & episcopi 14. Omnes qui tunc sedebunt, prater unum Antonium Landauensem, sedis sua calamitatem.

The Parliament being ended, by the authortie therof, the oath of the Queenes supreamacie was proposed to the populi Bishops, and all Ecclesiasticall persons, as many as refused to sweare, were deprived of their benefices, dignities, and Bishoprickes. 80. Rulers of Churches, 50. Prebendaries. 15. Masters of Colledges, 12. Archdeacons. 12. Deanes. 6. Abbotts, and Abbesses, and 14. Bishops ; all that then remained except

except one Anthony Bishop of Landaffe, the calamitie of his See. These Bishops inferiour in vertue and learning to none in Europe, as your Protestants acknowledge (Mason lib.3.consecrat. c.1.pag.100.Cambd. in Annal.sup.Stowe histor. an. 1. Eliz. Holinsh. bish.of Engl.16.) thus deposed and imprisoned, and there to languish to death, they thought none could furuyue to consecrate anie more priestes for England: and all rulers of our Colledges in our (then renowned) Vniuersities thus expelled, that would not forsware them-selues in such a sacrilidgeous manner, they thought themselues assured, we could haue no succession of Catholike students here to enter into that holy priestly order.

But, *non est consilium contra Dominum*, there is no counsayle against our Lord. The prophane craft and wylinesse of a few wicked men, ioyned with a womans spiritual supremacie, was too weake to oppose and battaile against the heauenly wisdome and will of God. For a very small number, and those of the meanest then, of our glorious Cleargie, transporting themselues to Catholike nations, and by such poore meanes as they could procure, liuing in collegiall discipline and order at Douay in Flaunders, where our common happie and spirituall Nurse and Mother is, haue so wunderfull and far beyond the reach of your protestant polycies and strate-gems, to the honour of God, and his holy cause, against you, multiplied and encreased, that the

number and glory of our renowned publike-
ly stiled writers , which in this time haue
come from thence , giueth not place to anye
age , since our firste conuersion to Christe (Pits.
de virg. illustrib. Brit. atate 16. 17.) our holye
Martirs violently put to death by your Edicthes,
and proceedings (*Stowe histor. in Henric. 8.*
Elizabeth. & Iacob. Catalog. martyr. sub Henric.
8. Elizab. & Iacob. 1. 5.) exceede the number , &
are not exceeded in glorie by any , that histo-
ries amonge vs remember , or whose me-
mories by iniquitie of times are not remai-
ning , except the *nouenius persecution* , duringe
but nine yeares (*Gyldas de excid.*) ours nine-
times as longe) vnder Dioclesian the tyrant.
The Religious men of our Nation , all the spi-
rituall Children of that Mother , are nowe
possessours of manye Religious Colledges ,
and Monasteries , vnder Catholike princes , and
some of them in England , with so many of
ours , are enrolled in the Catalogue of glori-
ous martyrs , and a great number here stil work-
ing in this holy labour with vs . And if to en-
ter into scholes with your best learned , wee
needed their assistance , wee doubt not , but di-
uers of them are both wel able , and also readie
to assist vs .

But wee haue euer bene so far from either
needing or requiring it , of them , that when
you gaue vs the greatest hopes of disputa-
tion , wee never sent for any of our owne re-

enowned professors lyuing in forraigne nations: But as true Priests of England are the successors of Saint Peter the glorious Apostle, and his holie Disciples in this Nation, by a continued and neuer yett interrupted Hierarchicall succession to this daye , as we will witnessifie against your best antiquaries, and diuines; and firste after our Bishops by you depriued, imprisoned, and persecuted, vndertooke this quarrell of God in hande against you , and gayned many soules to Christ ; and for no cruetie or persecutions you raysed, or exaggerated against them , coulde at any time be forced to forsake that holie combate , they had vndertaken : But as true Pastors they aduentured, and gaue their liues for the sheepe of our highest shepheard and redeemer : so to the hazard of the honour of Catholike Religion , if Protestants could haue put them to foyle, in all these miseries and afflictions, destitute of booke, conference and harbour, oftentimes to hide their heades , they were euer readie to offer, and entreate for tryall, with vnequall conditions ; and so vnequall and prejudiciall to the disputante Priestes, and Catholickes of Englande , that except they had beene so confidente in their cause , that they could not be ouercome, and the Protestant Bishops and Doctors compleatly furnished and prouided of all thinges requisite to such a conflicte , if their quarrell were iust,

just, had not bene desperatly diffident in these matters; neither might the Catholikes in conscience haue made those suits and offers, or these protestants without damnable shame haue refused them: as the petitions themselues will be euerlasting witnesse to the world.

And when the protestant state of England had in aboue twenty of the first yeares of Q. Elizabeth, afflicted vs with many miseries, and had put many of our renowned and best learned priests, M. *Sherwne*, *Feord*, and others, to whom they durst not graunt priuate disputation (in the Tower it selfe though neuer so secret) vniustly to cruell death: and had vsed M. *Campion*, the glorie of that Societie in England, in such mea-sure, neuer allowing him to defende his owne written booke, though neuer so priuatly, vntill by tortures and rackes they had al-most depriued him of his life; and after with many of our learned and holy priests, did depriue him there-of; had banished M. *Heywood*, and M. *Parsons* had forsaken England, the three prime English Iesuits of that time; And no other religious man either of that, or any other order, but onely priests being here; and of them aboue thirtie in prisō in the Tower, Marshalsea, Kings-bench and other places: About which time, the 27. yeare of her raigne, Queene Elizabeth was so vnmindfull of her promise made in her first parliament before remembred, that by degrees sheo clambred vp, to the heighest pitch of persecu-tion

tion, against her Catholike subiects, that she imposed twenty poundes for euery moneth absence, frō that her new seruice (*Parl. of Q. Eliz. tit. Recusancy*) at which to haue bene present, had bene damnable sinne and heresie, frō our first conuersiō to Christ, vntil the yeare of K. Edward the sixtā child, both by the lawes of the whole Catholike Church, and of this kingdome.

And not content with this, proceeded to that contempt of the Priestly dignity of our most blessed Sauiour and Redeemer, his holy Apostles, and all holy Bishops; and Priests since their time; that she intended to make it treason; and al that willingly receaued such men (as Christ our Sauiour commandeth all men to do) vnder a great woe and penaltie of losse of libertie, lands, goods, and life also, which she after enacted for a law in that Parliament. Whereupon, and for preuention of so vnchristian proceedings, the chiefest catholikes of this nation, with the consent and directiō of their learned secular Priests, then onely here remaining (and no religious men being at that time, or diuers yeares after in England) humbly prefered to that Queene, in her Parliament time, when shée decreed that bloody edict, this most christian, and more then equall petition, following word by word,

TO THE QVEENES MOST

Excellent Maiestie, the humble petition of her Catholike subiectes of England, in the 27. yeare of her raigne, wherein their innocencie is iustified, and their Religion offered to be maintained for holy , against all Protestants.

MOST mighty, and most excellent, our dread Soueraigne Ladie, and Queene: the necessarie of our lamentable Case hath emboldned, yea necessarily enforced vs, your Maesties Catholike and approoued Loyal subiects, to present our manifold grieves and miseries, to the merciful viewe, of your Maiestie. We could still haue bene contented (as hitherto we haue bene) with silence to haue made vertue of exceeding great necessities: But now most gratiuous Soueraigne, the Law of God and nature doth Councell vs, to appeale vnto your most excellent Heighnes, our head-spring, and fountaine of mercy, for the lightning of some heauy yoakes, which by common reporte we haue iust cause to feare, are intended shortly to be layed vpon our weakned and wearied neckes.

To speake to so potent and prudent a Prince, as it may be reported boldnesse; so not to speake in a poore and distressed subiect, may be deemed guiltines. Wee doe therefore, most deare soueraigne, with all humilitie and no lesse sorrow, cry our and complaine,

that

that our afflicted harts haue conceaued an vnspeak-
erie fe: For what wound can be more mortall to the
body, as treasonable accusations to innocent mindes?
We your Catholike subiects, which binherto haue
bene, and euer will be as well carefull to please your
Maiestie, as not to displease almighty God, What la-
mentable state was euer like to ours, that we poore
wretches in discharging our conscience towarde
God, are reported of, and that before your sacred
Maiestie, to be euill affected towarde your Royall
person, and princely dignities, and that vpon the
yle action and intend of every lewd person, wee
must be condemned all for traytors? as it appeareth
in booke daily printed agaynst vs, Wherein we are
most odiously termed blood-suckers; and by vncha-
ritable exclamations, it is published, that your Ma-
iestie is to feare so many deaths, as there be Papists
in the land. Would God our harts might belayde o-
pen to the perfect view of your Maiestie, and all the
world; no doubt our thoughts should appeare cor-
respondent to the expectation of so mercifull a
Queene, in all louing, true, and faithful subiection,
and would give dewe deserue of mercie for re-
ward.

For most deare Soueraigne, where our greatest
accusation ryseth vpon our recusancy, or absence
from the Church, which hath deuoyded vs of all your
wanted graces, and special fauours, wee take al-
mighty God to witnesse, that this our refusing and
absenting our selues is not grounded in vs vpon any
contempt of your Maiesties Lawes, or any other full-

full or trayterous intent, but altogether vpon meyn
conscience, and feare to offend God. This God know-
eth the searcher of all hearts, and to the ende, that
our sincerity and dutifull meaning may appeare the
better; We doe protest before the face of the eternal
God, and Lord of vs all, and doe craue his dread-
full indignation in this Worlde, and sentence of
endlesse dampnation to bee our portion in another
Worlde, if wee doe practise, speake, or write any
thinge in this poynte, more or lesse in respecte of
anie worldlie pollicie, but onelie as the duety of
euerie good Christian Catholike bindeth him. In
which opinion, if happelie wee bee deceaued,
yet if wee should doe contrarie to that we think
in conscience to be right, we may iustly be accom-
ped men voyde of all grace and honesty, pretending
in shew, and thinking otherwise in heart, false dis-
semblers, hatefull to God and man, and in truth the
most dangerous and Worst subiects that may be in a
common wealth, as aptest to any wicked or despe-
rat attempt.

No lesse is verified in the late moste execrable
example of that monster Parry, whose detesta-
ble endeauours, doe giue euident testimony, that
the cruell vypar, euer temporising and makinge
ship-wrake, of all faith and Religion, bathe
thereby at length, loste both taste and habite of
the grace and feare of God. Let such diabolical
dissimulation, and trayterous thirste after hal-
lowed blood, sinke according to Gods iudgement
to their deserued doome of deepe damnation; We for
our

ut parts vtterly deny, that either Pope, or Cardinall
ath powuer or authoritie to commande, or licence
nie man to consent to mortall sinne, or to com-
mit, or intende any other acte, contra ius diui-
num; much lesse can this disloyall wicked and vn-
naturlall purpose, by any meanes be made lawe-
full; to writte, that a naturall subiecte maye
seeke the effusion, of the sacred bloude of his an-
oynted Soueraigne: Whosoeuer bee bee therefore
spirituall, or Temporall, that maintaineth so ap-
parant sacrilege, wee therein renounce him, and
his conclusion as false, deuiliſh, and abhominable.

But nowe to returne, to our purposed mat-
ter, wee doe promise, that wee will hereafter
be reddie and willing to resorte vnto Churches,
and other places, where publicke exercise of pray-
er is vsed, if the learned nowe assembled in con-
uocations, shall bee able by sufficiente groundes of
Diuinitie, to prooue to the learned of the catholike
Church, that wee (being in Religion Catholike)
may without committing mortall sinne, frequent
those Churches, where the contrary religion is
professed, and exercized. If conscience onely had not
pressed vs in this point, those of our Religion would
neuer haue suffered therefore so many disgraces, &
impouerishments.

And if that the mercifull eyes, of your clement
Princely nature, could but see the continual ter-
rors, the streight imprisonment, the reproachfull
arraynement, making no difference, in place nor
time, betwene murderers, felons, & rogues, and be-

tweene gentlemen of all degrees, descended of hono-
rable and worshipful parentage. Their arraigne-
ments being onely and directly for matters of con-
science, as also the famine, and miserable ende of
diuers imprisoned, the pittifull whippings, the pa-
naltie of twentie pound a moneth, by reason whereof
of many good and worshipful housholders, their
wiues and children are brought to extreme po-
uertie: Many stand out-lawed, and a number of
poore soules remaine prisoners for that cause:
beside many other strange distressed Catholikes,
whose miseries heretofore not throughly knownen
to your Maiestie, haue bene and are disgested with
mildnesse, and tempered with dutifulnesse: hoping
that now at length our approoued patience, will
mooue your most tender heart, to haue some pain
and compassion of vs.

Moreover (moste gratiouse dreade soueraigne
Ladie and Queene) it may please your most excell-
ent Maiestie, to graunt vs the grace and fauour
to heare the vnfolding of our greater, and more dan-
gerous calamitie hanging ouer our beades. For as
much as nothing is more often and deepeley to be
called to our mindes then the frailtie of men, and
howe apt and prone we are to all sinne and wic-
kednesse: for the staye and remedie whereof our
Lord and Sauiour Iesus Christ, hath instituted
and left behinde him, moste holy and blessed
sacraments, for the comfort of mankinde, and
hath commanded the vse of them to be continued
and preached in the Catholike Church, as the

conduites of his grace, without the which the benefits of his deare passion cannot ordinarily descende or be applyed vnto vs, as by which we are receaued, confirmed, remitted, fedde, gouerned, multiplied and absolutely prepared to life cuerlasting.

These benefites are to be valued at no lesse price to vs, then they were to our forefathers, who religiously esteemed the want of them more dangerous, and discomforstable then death it selfe. The ordinary ministers whereof are, and alwaies haue bene catholike Bishops, and Priests, lawfully called and annoynted, to that charge and spirituall authoritie, whom by diuine ordinance we are bound to heare, receaue and obeye, with dew honour, and reverence, and to seeke vnto them as to the dispensers of the mysteries of God, for counsel and helpe howe to liue and die in the loue and fauour of him, who hath powrer to cast both the body and soule of his enemies, into perpetuall tormentes of hell fyre.

In consideration of all which necessary poynts, and for the humble and true purgation of our selues, we doe protest before the liuing God, that all and every Priest, or Priests, who haue at any time conuerced with vs, haue recognised your Maiestie their vn-doubted and lawfull Queene: Tam de iure, quam de facto. They speake reuerently of you: They deuely pray for you; they zealously exhort your subiects to obey you; they religiously instruct vs, to suffer patiently what authoritie shall impose on vs; yet they precisely admonish vs, that it is an heresy condemned by

generall Councils, for any subject to lifte vp his hand against his annoynced. This is their doctrine, this they speake, this they exhort; and if wee knowe, or shall knowe, in anie of them one poynct of treason, or treacherous devise, or any vndecent speach, or any thought iniurious to your Royall person: Wee doe binde our selues by oathe irrenoucable, to bee the first apprehenders and accusers of such.

If nowe (most Gracious Ladie) these Priestes, who haue not at any time bene detected, accused or charged, with anie acte, or devise of treason, shall offerre to continue within this your Realme, and for so doing, shall be adiudged traitours, be it for their comming hither, or continuance here, or for practising, or administring of the blessed Sacramentes onely: then consequently, wee your faithfull and louing subiectes are like to bee capitallie touched with the same treason: and wee knowe by no possible meanes, how to cleare and keepe our selues from it. For when the Prophets, and annoynced Priestes of God, moued by zeale to gayne soules, doe repayre hither, to distribute Spirituall comfortes, according to euerie mans neede; and comming to our gates to craue naturall susteinance for their hungrie and persecuted bodies, promising vs also ghostlye foode, and medecine for our vncleane soules: What shall wee nowe doe? we doe verilye beleue them to be Priestes of Gods Church, wee

doe certainelie knowe, that they doe daylie praye for your Maestie. Their predecessoures in that calling haue ministred Baptisme, and Confirmation vnto your Maestie, annoyncted you Queene, and ordinarily and rightlye placed you in your Royall seate, as all your Maesties ancestours haue bene.

O poore Wormes ! What shall become of vs ! What desolatione are wee broughte vnto ! O God of Heauens, Earth and Men Witnesse with vs , and pleade our cause. O mooste lamentable condition, if wee receaue them, by whome we know no euill at all , it shall bee deemed treason in vs: if wee doe shutte our doores and denie temporall relief to our Catholique Pastours , in respecte of their function , then are wee all, alreadie iudged most damnable Traytors to Almightie God , and his holie members, and are mooste guiltie of that curse, threatened to light vpon such as refuse to comfort and harbour the Apostles and disciples of Christ; saying whosoever shal not receaue you, nor heare your wordes , truely it shall be easier for them of the lande of Sodome and Gomorra in the daye of iudgemente, &c. againste which irreproouable sentence , wee maye in noe wyse wrastle.

Beholde(most gratioues and Liege Soueraigne) into what streight we are plunged; besauourable we beseech your heighnesse, to the liues and soules of men, it is the force of your Royall word, and the

protection of your large prerogative, that can onely
disperse these tormentes, and direct vs, to the calme
and safe bauen of indemnity of conscience. The
mindes of men, (most heigh and royall soueraigne,
are vittered in their Willcs, and their Willcs with af-
fections are commonly expressed in their wordes and
deedes. Let our deedes throughly be examined, and
there shall be found harbourd, neither in our Willcs
euill affects: neither in our mindes distroyal thoughts.
Wherfore with most deepe sighes, prostrate before
the thronc, and at the feete of your Heighnes royall
Maestie, we with all humilitie, doe submit these our
lamentable grieses: And albeit, that many wayes we
haue bene afflicted, yet this affliction following (if it
be not by the accustomed natural benignitie of your
Maestie suspended, or taken away) will light vpon
vs to our extreame ruine, and certaine calamitie,
that either we (being Catholikes) must liue, as bodies
Without soules: or else loose the temporal vse both of
body and soule.

O most mighty Queene, let your excellent and
beaueny vertues now take their chiese effects, let
your rare and incomparable wisdome enter into the
consideration of these poynts, and let that Orient
pearle and gratiouse worke of nature, whch in your
royall person hath so many wealthful yeares shined
amongst vs, and administred most bright and com-
fortable beames of grace to all men: Let this unspeak-
able and singular good nature of yours, deare Ladie
and Queene, delight to worke another thing like it
selfe, or at least dislike to suffer a thing contrary to
it

it selfe. Knit the bodie and the soule togeather; Let not vs your catholike, native, english, and obedient subiects stand in more perill, for the frequenting the blessed Sacraments, and exercising the catholike religion, and that most secretly, then do the Catholikes subiect to the Turke publickly: then do the peruerse and blasphemous Iewes, haunting their Synagogues, vnder fundry Christian Kings openly: and then doe the Protestants enjoying their publike assemblies vnder diuers catholike Kings and Princes quietly. Let it not be treason, for the sick man in the body, even at the last gaspe to seeke ghostly councell for the salvation of his soule of a catholike Priest: so shall both soule and body, spiritual and temporal, according to our most bounden dutie serue you truely: and praye for your long and most prosperous raigne effectually. Then shall this your gratiouse tolleration sound out your most famous memory so triumphantly to all nations, that the same shal be preserued of record from age to age, and consecrated to endles glorie and reuernowne.

Accept most mercifull Prince our faithfulness, regard our dutiful hearte: despise not our sincere affection. Let our rehearsed miseries be relieved with your renowned mercies; accompt those subiects to be vndoubtedly faithful in whose accusations and liues, hath appeared a chiefe and speciaall care not to offend God. It nowe behoueth vs moste humbly to craue your maiesties gratiouse pardon: for that we haue not obserued the vsuall breuitie of supplications, being destitute of friendes to speake in our behalfe;

we
are

are driuen to set downe somewhat largely by writing
that which might by speach with les tediousnes bene-
vitered. Finally we make our hūble petitiōs, that your
excellency wil giue vs such credite and affiance to our
wordes & othes, that we may frō henceforth be de-
med cleere & voyce of al suspition, both in thought,
word & deed: to refraine publick places of prayers, on-
ly for feare to fal into dānable sin, & not in any hope
or regard of any worldly prefermet or policy. Secōdly
to haue that pitiful consideration, & remorse of our
calamities, as may be thought most expedient to the
comfort of vs afflicted, and most agreeing with your
M. most gratiouse pleasure & good likeing. Thirdly &
chiefly, not to suffer any law to be made, whereby
Catholike Priests of this realme shall be banished, &
their receiuers highly punished. Grant, O merciful
Q. that we may do the works of mercy & charity to
Gods Priests, so long as they pray for your M. & use
theselues dutifullly: we are the more encouraged thus
boldly to entreat with your M. because in former years
it hath bin deliuered in pulpets, & published by books
late printed, & otherwise diuulged, that your clemēcy
neither hath, nor will punish any of your catholike
subiects for their cōscience, in matters of religiō only.
For our parts what successe soever shal grow vnto vs
by reason of this our hūble supplication, we do adui-
sedly & firmly vow to God, that your M. shal finde
such subiects, as God requireth, and your M. desireth.
That is most louing, most loyal, and most dutiful. Our
Lord God preferue your M. to our inestimable ioye,
and your endlesse felicitie. Amen.

The Parlements vnjust proceeding against Priests and Catboliks, and persecution without all cause by their owne iudgements.

Hitherto the petition of the Catholikes of England penned by the reuerend Priests in that time, and by their assent presented to Queene Elizabeth, and to her handes deliuered by M. *Shelly*, in the 27. yeare of her raigne, as she walked in her Parke at Greenewich, and at the time of the Parliament then holdē, by which Parliament, all English men made Priests since the feast of the nativitie of S. John Baptist, in the first yeare of her raigne, were made Traytors, and the receiuers of them fellons. The same M. *Shelly* for his presuming to deliuere it vnto that Queene, not acquainting her priuie Councell there-with before, and for no other cause, as hee often protested, was by Sir Francis Walsingham then chiefe Secretarie, committed close prisoner to the Marshallsey, where he dyed; which was the summe of the answere made vnto this most humble and religious petition, which notwithstanding, that Queene and her Parliament then proceeded in making that cruell Lawe, as commonly the Protestants since haue presumed: Although M. *Robert Aprerce* of Washingly in Hunting-ton shire lately deceased, and in his life, a worthy Confessor, did often affirme before diuers & credi-

credible witnessesse , approuing it againe not
three weekes before his death in the presence of
many, being thereof of purpose demanded, that
the Earle of Kent which then was, and present
in that Parliament, did constantly affirme that
Queene Elizabeth did not confirme that sta-
tute, but said I' *a visira*, which disabled it to be a
lawe.

He testified further, God is called to witnes
of this true relation, that a gentlemā named M.
Hambdon, at that time gentleman usher of *Brome-ley*, then L. Chancellour, and present when the
Queene came to allowe or disallow the lawes,
then entreated , and assuredly iustified to the
same M. *Apreece*, and diuers other gentlemen as-
sembled togeather at a supper that very daye,
that this Bill was not passed by the Queenes
consent , but she said as the Earle before affir-
med; and that giueth more strength for this to
be so. The same M. *Apreece* confirmed vpon his
owne knowledge , that this statute was not put
in the written copie or Catalogue of the lawes
that passed in that Parliament , & was diuulged,
and so continued a fourtnight together in com-
mon acceptance, without contradiction.

But howsoeuer the trueth of this is, most
true, and too true it was and is, that by onely
pretence of such a lawe, many holy and worthy
Priestes haue bene most cruelly put to death,
and most grieuous afflictions rayfed and pro-
cuted against the Catholikes of England by that
onely

onely warrant. Yet this Queene sometime before her death; or at least some of her priuie Councell gaue some hope of a mittigation, thinking perhaps that after her death, his maiestie that nowe is, being vndoubtedly by his true and most lawfull right to succeede, could no be so well pleased to finde the Catholikes of England, which had endured so much for their constant defence of the most vnquestionable tytle of him and his holy mother, to be so grieuously afflicted by the Protestants estate of this kingdome which had not bene so friendly and fauourably vnto it. Therefore some hopes were giuen to the Archpriest of England then, that his Priestes should at the laste haue disputation with their Bishops and Doctors; and this was so credibly related and denounced vnto him, that two seuerall times he sommoned &c appoynted foure of his learned Priests to vndergoe that combate. His assigned disputants were these: D. *VVeston*. D. *Smyth*. D. *Ibo. Wright*, and M. *Richard Broughton*. Three of these also hee appoynted to depute, D. *Smith*, M. *Wright* and M. *Broughton* at the Parliament in K. *James* his time, when the new oath was enacted, and for the fourth assigned Doctor Bishop.

And to confirme further this relenting disposition in that Queene , and the wisest of her counsell, besides that which is written before, those Priestes whom hee that writeth for the new oath vnder the name of M. *Roger Widdring-*

zon doeth vntruely challenge for his opinion, as both their late Apologie to the contrary, the martirdome of some of them for onely refusing it (as namely M. Robert Drury) and the confession and acknowledgment of that author himselfe vpon certaine knowledge doe testifie, they still iustifie that the councell of Q. Elizabeth promised quietnes and tolleration, vpon Priests acknowledgement of temporal obedience vnto her, which none denyed: and this was the motiuue as these Priestes haue often protested (for I am none of them) that they were willing to yeeld so much as their spiritual bond and dutie to the See Apostolik which they except, would permit to Queene Elizabeth then their Soueraigne.

Neither can wee without great aspersion of dishonour, and all hope of all kinde of penitencie in that princesse be of other minde. For hauing publickly so protested in parliament, never to vexe or trouble anye Romane Catholike for matter of Religion , her case (euen by protestants iudgement, not to persecute for Religion) should be too desperate by their owne proceedings, especially if we a little reflect vpon that, which all the christian world can witnessse both for priests and Catholikes, and our protestant histories, themselus thus deliuier vnto vs in these wordes: Elizabeth succeeded her sister, & began her raigne with so generall applause, as her sister did, by reason the Cleargie, the Nobilitie

bilitie, and most of the commons were Romane Catholikes, who neuerthelesse, although they knew her full determination, was to alter their settled course in Religion, yet they all with one consent being set in the Parliament house, when the certayne newes was brought the of Queene Maries death, they acknowledged her immediate right, and presently declared the same by diuers Proclamations, and forth-with prepared themselves to performe their homage and fealtie, which shew gratioufly accepted. (*Hodes Historical preface in Queene Elizabeth. Stowes Historie. anno 1. Elizabeth. Cambden in apparel. Annal.*)

Thus these Protestant historians, and these renowned Bishops, Priests and Catholiks were so far from raysing the least resistance against her, when as we see they might easilly haue kept her from being Queene, if they would haue proceeded as Protestants vse to do, that those holy Bishops, as your greatest Protestant antiquarie writeth (*Cambden annal. pag. 27.*) though they both thought Queene Elizabeth at that time to deserue the censure of Excommunication, and that they had power and authoritie to inflict it on her, yet they refrayned to doe it, leaste by that meanes the people and subiects of England would take armes against her, and so depose her, being by them excommunicated. And thus tender of this Queenes safery and quiet (though after excommunicate, and for her birth

by our Protestant historians and statutes them-
selues not in the best estate, were all Priests of
England, after that not onely at that time of the
statute against them, they were all most free and
innocent, as is iustified in the petition before, &
confirmed by our Protestant historians, which
cannot charge any one Priest of those dayes
with temporall disobedience; but euer after
continued in the same dutie and loyaltie, not a-
ny one accused of the contrarie, except they wil
instance in M. *Ballard*, for the busynesse of the
Qneene of Scotland, and her sonne his Maestie
that now raigneth, and long and happily may
he raigne amongst vs, which we thinke for their
dutie they owe to our Soueraigne and King
James, Protestants should not be hastie to vrge:
and if they should, and that matter were as the
Protestants then pretended, yet but one Priest
in 44. yeares, seruing for their purpose, they
may now acknowledge how vnequal and vn-
iust a thing it was, to condemne so venerable &
heigh a function, generally for so an heynous
offence, when they finde none guiltie by their
owne proceedings.

And this innocencie of Priestes was that,
which in those latter dayes of Q. Elizabeth so
inforced that *Qneene* and her councel, so cun-
ningly as they could with their politike reputa-
tion, not to be altogether contrary to them-
selues, and not ingeniously acknowledge the
wrongs and iniuries they had offered and done

to that sacred vocation, to stay the fury, and mitigate the rage of their former persecution, by occasion whereof, and Priestes prooued thus innocent, diuers religious men, which sparingly before (as those of the Societie) or not at all (as the Monkes of the order of S.Benedict, had visited England) resorted hither in some numbers in those latter dayes of that Queene. And thus much of the honor and loyaltie of Priests, and vndeniable trueth of the Religion they taught in her time.

Howe the Priests and Catholikes of England, never deserved the least persecution or affliction, vnder our Soueraigne King Iames, but rather fauour, honour, and reverence.

NO W let vs come to the time of our dread leige and Soueraigne King Iames: as the world well knoweth, the affection and dutifull loue of the Priests and Catholikes of England toward his Maiesties right and most vndoubted true title to this kingdome, in the dayes of Queene Elizabeth, yet euer performing due obedience vnto her, was not inferiour to the best Protestants of this nation: so it pleased his Maiestie without any exception of Priest or Papist, generally to speake in publike Parliament of this whole Land. *I am the husband, and all the whole Ile is my lawfule wife: I am the bane, and it is my bodie: I am the Sheepbeard, and it is my*

in my flocke (King Iames parl. i. sess. i.) He therefore accounteth vs poore members of this his wife, his bodie, & flocke, for being but one husband, head and shepheard, he hath but one wife, body and flocke by that relation. And at his entrance hither, by his regall testimonie, wee that be priestes and Catholikes applauded and embrased it with as great ioy and alacritie, as those that were Protestants, and of his Religion, as they pretende: his Maiestie tearmeth it (sess. i. supr. parl. i.) a ioyfull and general applause, and vnexpected readines of our deserts, memorable resolution, most wonderfull coniunction, and harmonic of our hearts, in declaring and embracing our vndoubted King and gouernour at his first entrie into this kingdome, the people of all sortes rid and ran, other feld to meeete him; their eyes flaming nothing but sparkles of affection, their mouths and tongues uttering nothing but sounds of ioye, their hearts, feete, and all the rest of their members in their gestures, discouering a passionate longing, and earnestnes to meeete and embrace, their new Soueraignt.

Thus it pleased him to embrace vs in generall, as his most louing and dutifull subiectes: and in particular thus he pittied our former afflictions, and intended to mitigate and relieve them: my minde (saith he) was ever free from persecucion or thralling my subiectes in matters of conscience. (King Iames in Parliament) therefore of himselfe he did not thinke vs worthie to be persecuted or intralled, but rather lightned

ned of those miseries , as his next wordes a warrant: I was so far from increasing their burdens with Roboam, as I haue so much, as either time, occasion, or lawe could permit, lightned them. And in his censure against *Conradus Vorstius* the Dutch heretike, recounting the differences betweene protestants and vs, hee findeth not one for which we may be persecuted, but the contrary.

At his comming in , he set the Catholikes and Priestes at libertie, gaue free pardons vnto all of them, both priests and others, that would sue them foorth, and paye foure or fife Nobles at the mooste for them to the Lorde Chancellour: In those pardons , hee remitted both the guilt and danger from priesthood, and much more then any of vs had transgresed in, he stiled vs as our dignities, discentes, or callings were, gentlemen, priestes, or of what degree, dignitie, or preeminence soever he were, his belouued subiects: which wordes and state are incompatible wth the name of Treason: in those pardons hee pardoned whatsoeuer could be in any rigour interpreted to be within the daunger of that Lawe , both our comming into England , and abyding and remayninge heere: so that by pardon being dead, they cannot possiblie be revived , because the graunt is irrevocable . Our comming in, was but one indiuiall acte and offence in Lawe , and so remitted, cannot be offence : our continuance,

and remayning so long as we doe not reiterare
it againe, by going foorth, and comming in the
second time, is also but one particular, singular,
and indiuidual action, without discontinuance;
one ens flens, as all such not interrupted be: an
hower, a daye, a weeke , a moneth, a yeare, a
life, an age, and the like. This all philosophie, &
common reason (whereon our common law is,
and must be founded) teacheth vs. Thus diuen
protestat, & good lawyers haue answered: thus
his Maiestie esteemed, when hearing of a priest
named M. Freeman, put to death for his priest-
hood, by the Judges of Warwicke, soone after
his Maiesties comming hither , with signe of
sorrow answered: *Alas poore man, had he not found
nobles to buye his pardon:* by which he conclu-
ded, that a priest being pardoned for his priest-
hood, could not after for being a priest be put
to death, or rearmed a traytour , or indanger his
friends and receauers, but was a free and lawfull
true subiect, from that imputation. His Maiestie
also allowed the times of Constantine for times
of true Religion, and the Roman Church then,
and after, to be the true, & our mother Church,
and not to be departed from.

Then wee may not so vnder-value the learn-
ing and iudgement of our learned and Soue-
raigne in diuinitie, and histories , but he well
knoweth (which no learned man is ignorant
of) that in the time of Constantine, the Church
of Rome had the same holy sacrifice of Mass,
and

and the same holy sacrificying priesthood, which now it hath, which I will hereafter demonstrate by the best learned protestant antiquaries of this nation, as also that the Church of Rome at the reuolt of King Henry the 8. was the same in all essential things, which it was in that prefixed time of Constantine; And to be liberal to my needy protestant contrymen in this case, I say, that the Church of Rome, &c the Religion of the Priests of England, their priesthood, and sacrifice of the Mass, is the same which were in Rome, and in this Iland also in S. Peters time, & in euery age without interruption since then, vnto these dayes of Protestants. And if we may beleue Isaac Casaubon, the stipendarie champion for the Protestants of England, who saith, *ab ore regis accepi, and hoc est Religio Regis Anglia, &c.* (*Isaac Casaubon contra Cardinal Petron. Pag. 50. 51. 52.*) I haue it from the Kings mouth, this is the Religion of the King, this is the Religion of the Church of England: The fathers of the Primitive church did acknowledge one sacrifice in christian Religion, that succeeded in the place of the sacrifice of Moses. The sacrifice offered by Priests, is Christ's bodie, and the same obiect, and thing, which the Romane Church beleueþ.

These and such things troubled the heads of some great Protestant persecutors in England, (their consciences being guiltie of some-what not good) that they coulde not enduer the least clemency of his Maiestie towards his loy-

all and truest catholike subiects , but olde sturt
tagems and tragedies of Queene Elizabeths
time, must needes be renewed and playd a-
gaine, to bring not only the Catholikes of En-
gland, but their holy religion(if possiblie it could
be done)into obloquie, especiallie with his gra-
tious Maiestie : and thereupon an execrable and
most damnable treacherie by gunpowder wan
to be inuented, for a few wicked & desperatly
minded men to doe, whom many protestants
tearmed papists; although the true Priests and
~~Catholikes of England knew them not to bee~~
such, nor can any protestant truely say, that any
one of them was such a one, as their lawes and
proceedings against vs, name Papists , Popish
recusants, or the like. What he was, papist or
protestant, rich or poore, noble or vnnoble, of
Courte or countrey, that was inuentor of this
horrible deuise, I will not discusse, but referre all
indifferently minded men , and of iudgement
able to discerne the probable trueth in such a
cause, to the historie and circumstancies thereof,
as they are set downe by the Protestant histo-
rian, M.Ed.Hows(*histor. of Engl.in King James.*)

But to graunt to our Protestant persecutors,
for argumenrs sake (that which I may not) and
they will as hardly proue, that this wicked in-
terprise was first inuented by Casesby, and some
of his consorts, and that diuers of them were
papists, and had acquaintance with the chiefe
Iesuite then in England, who at least in confes-
sion

sionknew of this conspiracie, & did not reveale it: that there were foure of this cōpanie arraigned for the conspiracie, threē gentlemē (though two of these, Fauke and Keyes were but seruing men) as the fourth, Thomas Bates styled yeomā, that one Knight and three Esquires concealed it, of which the Knight was so ignorant, that as the Protestant relator of this matter saith, at his death he spake these wordes (Holmes supr. in Sir Edward Digby) If he had knowne it first to haue bene so fowle a treason, he would not haue concealed it, to haue gaigned a world: Which he could not haue truely said, if he had knowne it in particular, & in it selfe a most horrible damnable thing; and the rest as this author writeth, dyed penitent; and besought all Catholikes, never to attempt such a bloodie acte, being a course which God did never fauour nor prosper. Those that were vp in tumult with Catesby, were (as the Protestants relateth (Holmes supr.) never full fourscore strong, besides many of their houshold seruants (no doubt papists if their maisters were so) forsooke them howerlier: yet they diuulged many detestable vntruthes against the king & state, omitting no scandal which they thought might serue their traiterous purpose, & that they were assembled and prepared to some special seruice, for the aduancement of the catholike cause, hoping thereby to haue drawne into their rebellion, those of that religion, & other wilful malecontents:

And to make evident, it was rather a madde desperat attempt of one priuate kindred, or

acquaintance, then of any religion. Thus it is credibly recounted by them that knew their discents (for I was a stranger to them all) Catesby and Tresham were sisters children; the two Graunts brethren, and the elder intermarried with Winters sister, calling his eldest sonne Winter Graunt: the Winters Grandmother, was sister to the Grádmother of Catesby & Tresham, and so they were kinsmen. Torké, and the Winters sisters children, by the Englebies: the two Wrytes long time dependers of Catesby, and their sister married to Percy: Catesby, Tresham, I. Winter, two Wrights and Graunt were in Essex rebellion. All these were yong except Percy, who gaue the Pistoll to his Maister the olde Earle of Northumberland in the Tower: And if any of these were Catholikes, or so dyed, they were knowne Protestants not long before, and neuer frequenters of Catholike Sacramentes with any Priest as I could euer learne: & as all the Protestant courts will witnesse, not one of them a conuictor or knowne Catholike or recusant. And of all these remembred of that conspiracie or acquainted with it, the L. Mounteagle, now L. Morley, who disclosed it, was most noted to be a Catholike, as his Ladie and Children were.

Therefore seeing (as the Protestants haue testifid) no Catholikes could by any devise, be drawne into this matter, not one among so many hundredth, or thousands of knowne Catholikes

likes priuie vnto it, but detesting it when it was knowne, the Archpriest by writing condemning it presently when he understood it, all his Priests abhorring it, & every one of the with the Archpriests warrant, and the consent of the chiefest Catholikes in England, and all they in their petitions hereafter condemning it for a most horrible offence (*Archpriest letter of prohibit. Author of moderation. epist. dedicat. to the King. Catholikes petitions to the parliament and chiefe Secretary*) And nor one either Priest or knowne Catholike, with all those strickt and diligent searches and examinations then made by the protestant state about it, was either prooued, or probable suspected to be guiltie of it: but so farre freede, that the Lords of the Councel requested that a Priest should be appoynted to perswade and assyre *Fauxe* (a chiefe agent in it) that he wan bound in conscience to vtter what he could of that conspiracie, and M. Tho. Write a learned Priest did hereupon come to the councell, and offer his best seruice herein, and had a warrant to that purpose subsigned with 12. priuie Counsellors hands, which he shewed vnto me, and I am witnessse of his hauing such a warrant. But as he laid, *Fauxe* had confessed all they could wish before he could come vnto him, so that no man of conscience can, or will thinke, but generally al the Priestes and Catholikes of England did rather deserue fauour, honour, and enfranchisement, from all afflictions, for their moste religious

religious, and holy seruing of God, and as loyal
obedient and dutifull trueth, allegiance and
delitie to our protestant King and countrey,
then the least disfauour for this practise.

For if the Priestes and Catholikes so manie
thousands in England would haue entartayned
it, no man can be so malicious, and simple to
thinke, but there would haue bene a greater as-
sembly then fourescore to take such an action
in hand; and the councell could not be so win-
king eyed, but they would haue found foorth
some one or other culpable, which they could
neuer doe, though some of them most powre-
ble in it, tentered and racked forth their enuie
and hatred against vs, to the vttermost limites
they could extenc. To confirme this our inno-
cencie, the kings Maiestie in his second procla-
mation against that wickednesse, calleth all the
confederates, men of lewd & insolent disposition, and
for the most part of desperate estate (Proclamati. 2.
against Percy, &c. an. 1605.) and in his third Pro-
clamation, when they were all discouered and
knowne, thus he proclaimeth and publisheth;
(Procl. 3. an. ed. 1605.) It appeareth now in part who
were the complices in this detestable Treason, publi-
shed by our former proclamations, in their assembling
together, to mooue our people to rebellion, although
perhaps many of them did neuer understande the
secrete of his (Percies) abhorriblie purpose. Whereso-
wee plainly see, that the King and his coun-
sell then knew the complices, and partakers of
that

that villanie, yet they never taxed any Priest, or knowne catholike therewith.

And it further proueth, that they which ioyned therein knew not the practise in particular, neither durst the workers of it disclose it to the, least for the vilenes of it, they would haue reiected or reuealed it, as al true Catholiks would haue done. And his Maiestie in publicke parliament, doth free Catholikes as much as Protestants in this inuention, when hee plainelie saith(as trueth is) if it had taken effect, Protestants and Papists should haue all gone away, and perished together (Kings speach parl. an. 1605.) And to demonstrate from his maiesties publike acte, that Priestes and catholikes were as innocent as Protestants, and as the Kings Maiestie himselfe, of this, and all such vilenesse, hee declareth by Proclamation (Proclamat. die 7. Novembr. an. 1605) We are by good experience so well perswaded, of the loyaltie of diuers subiectes (of the Romane religion) that they doe as much abborre this detestable conspiracie, as our selfe, and will be ready to doe their best endeauours, though with expence of their blood, to supprese all attempters against our faytie, and the quiet of our estate, & to discouer whomsoeuer they shall suspect to be of rebellious or trayterous disposition. Thus his maiestie by good experience hath publickly pronounced.

And though I am no Iesuit, yet religio, iustice & charitie draw my pen to write thus much, for the supposed guiltines of M. Garnet, Superior of

the Ie-

Iesuits here at that time, we haue but the protestants affirmation, and him denying it, and we haue from the same protestants, that which neither iustifyeth his denial, then their affirmatiō: for they published his examination before the Councell, wherein they set downe his opinion (H.Garnets examination before the Council. anno 1605.) That the Pope could not depose the king, and they adde his reason thus; because the King was never subiect to the Pope; which reason I doe not examine, but thus iustifie, that if in his opinion, the pope could not depose the king; and the king was never subiect to the pope, then the pope could not licence any man, supposed a Catholike, so to proceed; for himselfe could not by this his opinion so doe, much lesse any papist by his allowance: and if the king was never subiect to the pope, he could never be subiect to any papist, the popes and his owne subiect. And whereas the protestants condemne some other Iesuits for this matter, and among them Father Baldwyn, yet hauing him prisoner diuers years, vnder their strictest examination, they at last dismissed him as innocent and guiltlesse therein, & that with honour. And how-so-ever the case stood with the accused Iesuits, we are evidently taught by these greatest authorities, that both priests and catholikes were vpon this pretence most vniustly persecuted; although besides all these reasons, wee by publicke consent both of Archpriest, best learned cleargie and Catholikes, presen-

for Priests and Papists. 15
presented and offered to maintaine our cause &c
innocencie in these humble petitions; and first
to his maestie in this maner.

TO THE MOST EXCEL-

cellent and mightie Prince, our grations
and dread Soueraigne, IAMES by the
grace of God, King of great Britaine, France
and Ireland, in the yeare 1605. iustifying the
Innocencie of Catholikes, and trueth of their
holie Religion, against all best learned pro-
stant aduersaries.

Most gratiouse Soueraigne.

The late intended conspiracie against the life
of your royll maestie (the life, vniouer, rule, and
direction to these vnted kingdomes) was so bey nons
an impiesie, that nothing which is holy, can make it
legitimate, no pretence of Religion can be alleged
to excuse it, God and heauen condemne it, men and
earth detest it, innocents bewaile it, the nocent and
vnhappie delinquents themselves in repentence have
lamented it, and your dutiful, religious and learned
Catholikes, Priests and others, which haue endur-
red most for their profession, holde it in greatest
horror, and will swear, protest, promise and per-
forme to your Maestie, whatsoeuer loyaltie, obedi-
ence and dutie, is due from a subiect to his tem-
porall prince, by the word of God, lawe of nature, or
hath bene vsed by the subiects of this kingdome,

64. Protestants plea and petition
to any your christian progenitors from the first
to the last : acknowledge and render to your honourable
counsel, and all magistrates in ciuill causes, so much
honor, reverence and submission, and to all other
protestant subjects, like amitie and neighbourly affec-
tion, as if they were of the same Religion, which we
professe.

Yet, this is the miserable and distressed state, of
many thousands your most loyall and louing subiects
(dread liege) for their faithful dutie to God, and a Re-
ligion taught in this kingdome, and embraced by all
your progenitors, and our ancestors, so many hun-
dred yeares; that euery aduersary may preach, & print
against vs, and make their challenge, as though ei-
ther for ignorance we could not, or for distrust of our
cause, wee were vnwilling to make them ans^{wers},
or come to triall: When quite contrarie, we haue often,
earnestly, and by all meanes we could, desired to haue
it granted, with equal conditions, against the most
selected, and best learned doctors of that Religion.

And at this present, when your chiefeſt Pro-
testant Clergie, Bishops and others is assembled, we
most humblie intreate, this ſo reasonable a place,
that althouſh they will not (as we feare) euer con-
ſent to an indifferent choyce, opposition, and defenſe
in queſtions: yet at the leaſt, to auoyde the wonder of
the world, they will be content, that we may haue
publike audience of thoſe articles, opinions and pra-
ctice, for which we are ſo much condemned and per-
ſecuted. If we ſhall not be able to defend or proue
my poſition generally maintained in our doctrine,

be conformeable to those rules in diuinitie, whiche
your Maiestie and the protestant lawes of England
(we can profer no more) haue confirmed for holie,
the canonickall scriptures, the first generall councells,
the dayes of Constantine, and the primatiue Church,
let the penalties be imposed and executed against vs.
If we performe it, or this petition may not be admis-
ted, we trust, that both our office to God, and dutie
to our Prince, is discharged in this poynct.

Your royll person, and that honorable Confidory
now assembled, are holden in your doctrine, to be su-
preame sentencer, euен in spiritual busines in this
kingdome; we therefore hope, you wil not in a Courte
from whence no appeale is allowed, and in matters
of such consequence, proceede to iudgement, or deter-
mine of execution, before the arraigned is summo-
ned to answere, hath receaneed or refused trial, is, or
can be prooued guiltie. If we be condemned, and our
cause be iust, and religion true; it is God, & not man,
against whom you proceede in sentence. If our profes-
sion be erroneous, and yet for consent with so manie
nations, and so long continuance, it is lesse vnpuni-
shed: you onely pardon the frailtie and ignorance of
earthly men, and figh nor with the heauenly. Denie
not that to vs (your euer true and obedient subiects)
in a religion so auntient, whiche your collegued prin-
cess, the King of Spaine, and the Archduke, do offer to
the so many yeares disobedient Netherlandes, ypon
their temporall submittance: in so late an embraced
doctrine: that whiche the Arrian Emperours of the
Easte, permitted to the Catholikes (Bishops, priestes,

Churches) tolleration: What the barbarian Vandals often offered, and sometimes truely performed in Africke: What the Turkish Emperour in Greece, and Protestant Princes in Germanie, and other places, conformable to the examples of Protestant rulers, not vnanswerable to your owne princely pietie, pitie, and promise, no degust to any equally minded Protestant or Puritane at home, a iubly to vs distressed, a warrant of securitie to your Maiestie in all opinions, from all terrors and dangers. From which of what kinde soever, we most humblie beseech the infinite mercie of Almighty God to preserue your Heighnes, and send you, your Queene and posteritie, all happiesse and felicitie, both in heauen and earth, Amen.

Another petition of the Catholiks of England
to his Maiestie, at the same time.

REmember most Worthe Prince, not onely how grieuous, but how general the penalties against your catholikes be enacted; and yet new threatninges be made, that new & more strange (as nec inter gentes) shall be ordeyned: The bodies, honours, reputations and riches of the husbands, to be punished for their wifes religion and soules, to which they are neither husband nor superiours; children to be taken fro their parents, & parents to be deprived of their education, which Catholike princes doe not, and in conscience cannot offer to leves themselves, though (in some opinions) the slaues of Christians. Children, seruants, kinsmen and neighbours to be made hired espials

espials, to betray their parents, maisters, kindred, in things as vnlawful, which the whole carbolik world honoreth for holie. Commendable arts, functions of physicke, and which haue no connexion with religion, to be put to silence in catholikes. The seuerē penaltie (twentie pounde a moneth) for not monethly professing the protestant faith in churches (when in all diuinitie the precept of profession of true and vndoubted faith, in se & ex se, bindeth but seldomē) is to be encreased. And others of such condition, too many here to be mentioned, and too grieuous and vnnatural: We hope, in your princely opinion, to be concluded by a kings consent vnder fauour, for all, wee instance in one most beauie, and generall in those of our deceased Queene. All Priestes, though never so dutiful or obedient, be censured for traytors, equally with the greatest offendour, in the sinne of treason, when many guiltlesse soules of that sacred order, would not for thousands of worldes once consent to any such, or far inferiour offence. A thing most strange, and beyond all example, that men in respect onely of their calling and function, and that function so reverenced by all our forefathers, should without further cause be condemned, as guiltie of so detestable a crime.

We defende holy Priesthood to be a Sacrament, which being ordained by God, cannot be changed by man, Pope, Prelate, or humane power, but remaining in all things, substance and doctrine, the same, which in those daies when it was so honorably esteemed of all your Christian progenitors, and when our mo-

Protestants plea and petition
ther church kept her first integritie by your heigh-
nesse judgement, as we are reddie to make defence. It
is the honour of our King in heauen (most migh-
tie Soueraigne) for which we continue in combate:
that religion which the whole catolike world in all
generall counsels , popes, doctors, and learnedmen,
haue euer professed; wherein this nation (as our
Protestants acknowledge) was conuerted, all our
Christian ancestry embrased, and which all princes
in the schoole of Christ (of whom your Maestie is de-
scended) mayntained in theselues & in their subiects.
That which is so general, canot besurredred by a smal
number, of one kingdome: It is not in the power of
man, to resigne the honour of God: if it will please
your Maestie to vouchsafe vs licence to request, and
grace to obtaine, that your owne princely sentence &
censure may stande, that wee ought not to depart
further from the Romane Church, our mother
Church (by your judgement) than shee is departed
from her ielſe, when she was in her best, and
florishing state: And that the time of Constantine
was incorruptid in religion, wee humbly againe
offer tryal before your heignesse, with equall condi-
tions of schooles , against the most selected and chosen
protestant Bishops and doctors of your dominions, to
prooue or defend any, or every ſubſtantiall article,
which wee now professe, to be agreeable vnto (and
not, diſſenting) the knowne publike Catolike
doctrine of that mother Church , in thofe your
mentioned incorruptid dayes of Christianitie.

And ſeeing the diſfauour and penalties againſt
laye

laye Catholikes, are grounded vpon their recusancie, to be present at your protestant seruice : Wee humblie beseech, it may be called to memorie, howe they haue protested in severall supplicatiōns, one to your Maiestie, before the ende of the laste parliament: and the other to Queene Elizabeth, in the twentye seventh yeare of her raigne, to be bullded onely vpon feare of offending God. To whiche their so long and manifolde disgraces, losses, imprisonments, and sufferings, are sufficient witnessesse: And for further triall thereof, haue offered to repayre to your Protestant Churches, and seruice, withoute further exception, if the learned of your Religion can, and doe prooue to the learned of their profession, that it may be performed withoute offence to God, whiche is so much in the opinion of all diuines, as any Christian subiects can offer in this case.

This if your Protestant Cleargie doe refuse, or doe not satisfie so Christian a request, we hope your Maiestie beeing wise, learned, iudicious, and gracious, will perceave, that the feueritie of the lawes against them, for that cause, is not to be put in practise. These things in most humble manner, wee commende to your heighest and mercifull consideration : And so desiring of the Almighty, to grannt all happinesse and prosperitie to your Maiestie, and posteritie : Wee conclude in all dutifull subiection, with that auntient Father (Tertullian in Apollget.) Wee will faithfully serue you in your Pallace, we will accompanie

Protestants plea and petition
other your subiects in the market , wee will
ioyne with them in the fielde , against your ne-
mies , onely to you we leave the Churches .

These two petitions were printed and presented to his Maiestie in the Parliament , when the new oath was enacted , and the foure remembred Priests appointed by the Arch-priest then to performe that chal- lenge or petition ; likewise at the same time was presented to the Parliament , by the handes of Sir Francis Hastings , and Sir Richard Knightly , two Puritanes of that Parlameut , from the chiefe Catholikes of England , with the allowance of the Arch- priest , and his cleargie ; this petition fol- lowing to the same purpose .

The

The humble petition of the chiefe Catholike Recusants of England, presented to the heigh Court of Parliament, in the yeare 1605, by the handes of Sir Francis Hastings, and Sir Richard Knightly, then of that house of Parliament to both which it was deliuered, by the said Catholikes.

THe proceedings of that heigh Court of Parliament, in the daies of our late Queene Elizabeth, against the Catholike subiects of this kingdome, were for severitie far beyond example; which they hoped for manie most just, reasonable true causes, & were to receave their ende, when shee should cease to live, and by death, determine her personall quarrells and contentions against the Religion, and Apostolike power of the See of Rome. Especially by the joyful and happie entrance & Coronation of our most honoured King Iames, most free from those tearmes wherewith she was intangled, at temporall peace, amitie, and unitie with that holy See, with the sacred Emprise, all Christian Kings and Princes, by undoubted royal discent, the most lawfull, legiti-

Protestants plea and petition
mate, and rightful King of all these his uni-
ted kingdomes. Wee that be Catholiques in
England, and had euer bene so true and faith-
full to the onely united true title of him and
his blessed Mother, and neuer entred into any
dissortion against it, assuredly hoped, bee
would not singularlie drawe his sword of per-
secution against vs, his most dutifull, faithful,
and obedient subiects, in whom he could finde
nothing to reuenge or punish: for he publickly
protested in that Court of Parliament: his mind
was euer free from persecution or enthral-
ling his subiects in matters of conscience,
and the burthens of Catholikes were rather
to be lightned, then with Roboam to be en-
creased(king Iames speach in parliament.i.
sess. i.)

But seeing all this notwithstanding, your
Parlament now assembled (contrary to our
hopes, and otherwise our deseruings, as wee
hope haue bene) doth rather presage an inten-
ded increase, then either ceasing, or mitiga-
tion of these our miseries, and extreame afflic-
tions: we feare least silence in vs might be ta-
ken as an interpretatiue yeelding or consente,
that we are not altogether unworthely af-
flicted, with so strange calamities: for the
world

world cannot otherwise in wisdome censure,
that such punishment by so heigh a iudgement
should be imposed upon men (subjects, friends,
and kinsmen, so generally) except guiltie of
some most heinous, or execrable fact or offence
against God, our King and countrey. Where-
fore you must gine vs leaue in this perplexed
caſe, to conreſt againſt you in the humbleſt &
best maner we may, and leaue it a memoriall
to posteritie, that if you perſift or proceede
in perſecution, vve protest before God, and in
our conſciences, vve ſhalbe uniuſtly perſecu-
ted. If you vwill continue or encreaſe perſecu-
tion, you muſt pretend ſome motiue to doe it,
and if you deſire to cloath or ſhadow it, vvhich muſt needs
be ſome uniuſal diſobedience, or diſloyaltie in
vs all, either temporall to our terreftrial king
and countrey on earth, or ſpirituall to God and
the heauenly kingdome; vve know no thirde
to vvhom your Religion vvwould vvhish vs
to performe obedieneſe.

For our diſcharge to the firſt, vve haue
ſerved now under your vigilant, and ſuruey-

Protestants plea and petition
ing eyes, divers apprentices in continual
persecution; yet from the first beginning there-
of, unto this day, you have not found by all
those narrow searches, and scrutinies you have
made, that we (whom you thus persecute
under the name of Religion) have bene thus
founde disloyal to our temporal prince, neither
is that pretended in any of your laws against
us. And in this late vngoverned and hellish
conspiracy, if they had bene such as your lawes
and proceedings stile Papists and Recusants,
yet his Maiestie by his publike proclamation
(King Iames Proclamation in Septemb.
an. 1605.) giuest that testimony of the loyalty
of his Catholike subiects unto
him, that you vvbich persecute vs doe not, &
by his regal vvorde cannot accuse vs there-
in. And the number of these certainly knowne
connicte Catholques, vvhich you persecute
for religion, and both by his maiesties declara-
tion, and all protestant most diligent searches
and examinations, thus innocent, and vvhich
detest all disloyaltie, are 500. to one of those
vvhich you prooue guiltie, by your publike
Courts and recordes. Neither can you finde by
anie such proceedings against Catholiques,
that these malefactours vvere of the number
of

of those vwhich you haue so punished and persecuted for our religion. The Archpriest of England, and the reverend priests of his companie (vvhobest knew vvhobc Catholiques by their frequenting holie Sacraments) haue by publike writings vtterlie renounced the same, and condemned their lewed enterprise, for most vvicked impietie.

Therefore in conscience and iustice you cannot upon this pretence, rayse a generall persecution against vs: for in so doing, you should vniustlie persecute thouſads of thosethat be as innocent, as your ſelues can be, or his Maieſtie himſelfe by his owne testimony of vs (King Iam procl. ſupr.an. 1605.) Wee are by good experience ſo well perfwaded of their loyalties, that they doe as much abhorre this detestable conſpiracie as our ſelue, and will be reddie to doe their beſte endeuours, though with expence of their blood to ſuppreſſe all attempts againſt our ſafetie, and the quiet of our ſtate, & to diſcouer whom ſoeuer they ſhall ſuſpect to be of rebellious or trayterous diſpoſition. This is his Maieſties ſentencē by good experience of vs his catholique ſubiects, your petitioners. Therefore we are conſident, vve rather deserue fa-

Protestants plea and petition
faouour then affliction at your Court. And yet if
contrary to the lawes of this Kingdome, you
dround say, that the lands, goods, and liues of
delinquents (vwhich vve doe not thinke you
intende, or vve vwill vwish you to spare in
these offendours) doe not satisfie in such cases,
you must notwithstanding (to conceive your
proceedings vwithin the shaddowe of iustice)
not impose the offence and punishment of the
guiltie, upon those that be so innocent: The
highest law and rule enacteth : anima qua
peccauerit, ipsa morietur : and as a great
Counsellour and secretarie of estate hath now
published in print for your direction (solum ne
cis artifices arte perire sua (Rob. Earle of
Salisb. in his booke an. 1605.) Therefore wee
stand so cleare in your owne knowledges and
consciencies fro all temporal disobedience, that in
rigour of iustice, it taketh from you all cause,
and pretence, vwhy these or any afflictions at
all, should be imposed upon vs, in those re
spects.

Then you must directlie make your quarrel
to persecute for religion, or recusancie, a depen
dancie thereof : If Religion bee obiected,
vvee answere as vvee haue euer done, and
desire no further faouour for our Religion (in
your

your owne knowledge here so antient) then
you obteyned of vs for your owne so new, that
the examples of Queene Marie her time,
(which many of your professio accompt notwithstanding
standing tyrannicall) may be followed. Let a
cōpetent number of our learned priests, be cal-
led to any of your uniuersities, or other publick
place, where the best learned of your religion
shal giue them meeting: let such questions and
propositions as concerne the especiall points in
controuersie be proposed, sufficient time of con-
sideration allowed, and other such equal condi-
tions granted, as were to your chiefest Bishops
and doctors, in the mentioned time. And if our
catholique disputation shal not be able to iustifie
and maintaine our religion and cause to be ho-
ly, you may at your pleasure proceede against
us, if we persist therein. You haue long time,
and with grieuous punishments persecuted vs,
yet you would neuer vouchsafe vs so meane a
trial and iustice in this kinde: Execution (as
you know) before conuiction is preposterous and
cruel iniustice, & both by your Bishops and ma-
iesties censure in publick, Correction without
instructiō is but tyranny. (D. Matthev now
protest. Archb. of Yorke, Serm. before the
K. and parl. K. Iames speach in parliament.

If our Recusancie, or refusall to be present
at your new church-service, is alledged a pene-
tence against vs, being a practicall acte and
profession of religion, it dependeth upon the
former question, concerning religion: for nei-
ther catholiques nor protestants do teach, that
men so far differing therein as we and you, can
in conscience communicate together in such
things. And no enemie or persecutor of vs can
imagine, or inuent any allegation for this our
refusall, but either obstinacie in our willes, or
ignorance in our understandings: non datur
medium: we cannot conceaue what you can o-
therwise devise. Our imprisonmēts, losses, dis-
graces, and severest punishments in so mani
yeares, being the whole life of a man, from
time of discretion) the knowne bridles of obsti-
nate people) will condemne all men of too-much
will, and little iudgement, that could charge
vs with this former. That which wee have
offered in religion, freeth vs in the second, and
condemneth our accusers.

And to manifest more, (as often wee have
done before) that we are neither carryed away
by wilfulness or ignorance in this debate, wee
have at sundry times by most earnest suites &
petitions desired and offered and still doe, thus if

if your best learned Protestant Bishops and diuines can, and shall proue vnto the learned of our side, that we may repayre vnto your churches, and there be present at your seruice, without most grievous offence to God, we vvil unwillingly performe it. Wherefore vee hope that you vvhoso in your owne profession vvhould bee esteemed zealous and religious, vwill judge this our offer to be such, that no Christians can offer more: And consequently farther reflect and consider howv dishonorable, shameful, and sinfull it vvhould be to your Consistorie, & vvhole Religion, to impose and multiply penalties vpon vs (these offers considered) for not doing those things, vvhich by your owne knowvledge, your best learned in diuinitie, on vvhose vwordes and vvarrant you hazard your soules, cannot, nor vwill not, take upon them, to maintaine, as lawfull for vs to doe.

But if so many suites, supplications, reasons, and examples - vwill not call you to a contrary minde, but you haue set vp your resolution, vwithout any answere or defence by vs, to be our accusers, iudges, and executioners, and singularly vwithout any example at all, in the vworld, either of Christians, or others,

Protestants plea and petition
to persist in vchementie of persecution againſt
our religion : let vs finde you ſo far to harken
unto vs, that to retaine the name of lawe-
makers, you vwill retaine ſome proportio[n] &
nologie (as all ſo named muſt doe) with the
moſt auntient lawe of God, of nature, nations,
and this kingdome, not to puniſh twice one
and the ſame offence. If by ſtrong hand you will
haue that to be offence, whiche we affiue our
ſelues is ſo far fro that name and nature, that
the contrary is great and heigh offence to
God; Non conſurgat, duplex tribulatio, and
affixi te, non iterum affligam: and againſt
Deus non punit bis in idipſū. And as a dou-
ble punishments is not to be inflicted for one of-
fence, ſo by theſe lawes, pro mensura delici-
erit & plagarum modus; vvhich our annti-
ent lawes in our great charter of England
follovv: Nullus liber homo amercietur, ſed
ſecundum modum delicti ipſius, ſaluo tene-
mento ſuo (Magna Charta cap. 14.) Peruſe
if it pleafe you, buſ the headeſ of the puniſh-
ments prouided againſt vs, for ſundry reſpects,
(quoniam vwhether any offence or no) and
thal perceauē that your lawes do not impoſe you
or prosecute ſuch ſeuere penalties by many de-
grees upon ſins, that certainly and by al iudge-
ments

ments are confessed and acknowledged to be sinnes, yea, and great sinnes against the lawe of God, nature, all nations, & this Kingdome.

By this we hope you understand, that if you wil haue example, either in heauen, or earth to follow, your persecutions must die, or must diminish, for we haue yeelded ful satisfactiō to all your pretended reasons to persecute vs. That which remaineth, wee desire you to consider what a resemblance there is, or should be betweene yours & the heauely court, frō whence the irrenovable law is proceeded, & with great terror published: Woe to thē that make vnjust lawes, and writing, haue written iniustice, that in iudgemēt they might oppresse the poore, and do violence to the cause of the humble of my people, that widdowes might be their prey, and the spoyle of fatherles. So beseeching the almighty, that in these and other causes, in that heigh Court now in hand, you may in such sort proceed, as may be to his honor and glory, the securitie & good of his maestie, his of-spring & posterity, and this common wealth, we leaue you to Gods holy protection.

Your wel-wishing Countrymen, kinsmen, alliance, & friends, the Catholike Recusāts of this realme of Englād.

An other also of the like tenure, which here ensueth, was then with the same assent subscribed with 23. handes of the chiefest Catholike gentlemen of England, and presented to the chiefe Secretarie of estate, potent in those times in court and councell, and as the Catholikes then feared, not equally effected towards them, though never so innocent and wel-deserving, who was one of them who with other of the councell declared to diuers of these gentlemen (as they confidently reported vpon their reputation) that the Kings pleasure was they should paye no more the penaltie of twentie pounds a month for their recusancie; and after when hee had perswaded his maiestie to the contrarie, denied his former assertion, of the releace thereof, although the gentlemen most sincere and iuste, still insisted and maintayned that this messadge was so deliuered vnto them: which also the then Earle of Northampton, L. Henry Howard, did freely confess & acknowledge to be most true. And the same Catholiks were more then iealous, that this practise of cōspiracie was no great secret to that Secretary, long before diuers of them that were actors in it, and by him named Catholikes, were acquainted with it. We may not enter into iudgement, where men are not defamed of such inuentions, to entrappe those they doe not affect: for therest, let M. Howes his historie of that matter make relation who it was, a great protestant that

that had more , or not much inferiour knoweledge of it by his relation, then some that were put to death for concealing it. But howsoeuer, the petition followeth in these tearmes.

TO THE R I G H T H-
norabe, ROBERT, Earle of Salis-
burie, chiefe Secretarie of estate to his
Maiestie: the petition of the Catholicks
of England.

If the corrupted and obscured understand-
ing of men not knowing God, could among
other cloudes and mystes of ignorance , be so
far blinde in that wherein the lawe & light
of nature it selfe doth giue sufficient instruc-
tio to all people and nations, that Princes and
rulers in authoritie are to be honoured and
obeyed: yet the heauenly and supernatral il-
lumination doth clearly deliuier all Christians
(especially Catholikes) from such darkenesse
and want of dutie, giuing knowledge that e-
uerie soule must be subiect to superiour po-
wers; that God is he , per quem reges reg-
nant : and, he that resisteth power, resisteth
the ordinance of God.

Wherfore vvee your Lordshippes humble
suppliants, the Lay Catholiques of this King-
dome, so long probationers for religious causes,
haue euer in our hearts, wordes and workes
abandoned all contrarie proceedings, as a Babi-
lonian building and insurrection against the
mighty and commande of heauen: damnable and
rebellious unto all regall and princely power,
peace, and unitie on earth. Therefore being ad-
monished by the vvisest King, that there is as
well, tempus loquendi, as tacendi: and occa-
sions of these times being such as inforce vs to
speake, least by silence vvee might be censured
by some no equall minded men unto vs, to be
suspected criminal in that, vvhetherin as al mat-
ters of that nature vve doe, and euer did, by
long-knowvne experiance, stande most inno-
cent: vvee therefore protest, concerning the
late conspiracie, that vvee doe condemne it
for a most impious, unnatural, barbarous, and
execrable offence, against the lawe of nature,
the sacred vword of God, and the canons and
practise of the holy Catholike Church, wherein
vvee doe lieue: to vwhich, no pretence of ho-
linessse, no pertence of Religion, no pretence of
private or publicke authoritie, can gine vvar-
rant so make it lawful. And vvee take God

to wvitnesse that vvee vvere neither consenting, conspiring or priuie to that, or any such wicked designtment, but the very remembrance that any such enterprise should be intended or deuised by any mā (especially bearing the name of a Catholike) is the continuall sorrow of our hearts, and among al tribulations, the obiect of our greatest grieve.

And for this present, and all future times we offer, professe, and promise, as great, ample, true, and faithful obedience, loyaltie, & dutie to his Maiestie, as though he were a Prince of our owne religion: as much as any our ancestours in this Kingdome did yeelde to any his heighnes progenitors, Kings and Princes thereof, or as is required of Catholike subiects in other countries to their Protestant rulers, or as any Protestant subiects obserue or performe to their Protestant or Catholike Soueraignes, inciuill obedience: That neither vvee can offer, nor his Maiestie or estate require more of vs, all worlds and generations of mē, Catholikes, Protestants, Christians, Pagans, & whatsoeuer in this and all other Kingdomes, past, present, and to come, wil witnesse for vs. And for our sinceritie, dutifull and obedient meaning herein, wee appcale to all our perse-

Protestants plea and petition
cutors, their most strict, politicke, and cunning
inquiries and examinations of our behavoir,
and carriage from time to time, by which wee
stand as clearely unspotted, as irreprehensible,
as irreprooueable, as dutifull in all ciuil respects
and duties, as any Protestant in this Nation.

Therefore, Right honorable, if some fewe
unhappie men of our religion haue made trans-
gression of their allegiance, we hope it shalbe
no motiue to change your graue and unresolu-
ted minde from thinking it vndue to impose
a burthen upon innocents, for the fact of the
guiltie, according to your owne excellēt speeche
heretofore vised, and now at this present: So-
lum necis artifices arte perire sua. And your
Lordships most christian desire, of one unifor-
mitie in true religion in this kingdome, bring-
eth no smale hope unto vs, that now at last,
our so-long and many times in humble manner
requested petitions concerning our not com-
ming to your churches, may by your honoura-
ble mediation to his Maestie, be brought u-
tryall, by the learned of both parties, whether
without committing sinne, it may be done by
vs, which wee take to be the onely meanes to
bring this kingdome to your so-much-desired
uniformtie in religion.

For if your Protestant nowv assembled, or
best learned doctors, can and doe prooue it law-
full so our learned diuines, vve absolutely offer
to performe it, vwithout delay or further ex-
ception. And may it please your Lordship to call
tominde, the ordinarie knowne practise of
Catholikes and Protestants in France, Helme-
tie, Germanie and other countries, where they
communicate in ciuill societies, and not in chur-
ches, and spirituall communications : vwhich
pleadeth that our refusall is not singular, but
hauing ground and patronage, both from Ca-
tholiques and Protestants in this point. Our
confidence now is, that his Maiestie, your ho-
nour, and the state, will not take this our
humble and necessarie petition in euill parte,
considering that catholique Emperours, Kings
of France and other Princes, haue granted the
like to their Protestant subiects, and this in
those countries vvhile no other Religion, thē
the Catholique Romane Religion hath bene
publicklie exercised at any time, since their first
conuersion from Paganisme.

All these petitions being presented according to their titles at that time, though the two first to his Maiestie were printed, and the booke after his maner answere by D. Norton a Protestant Bishoppe, yet he never tooke notice of either of those petitions, or any one sentence of them; and the Parliament was as silent, for that presented vnto it. Onely this Secretaty was so much distasted with the gentlemen that sub-signed it, that hee tolde M. Anthony Skinner, who presented it vnto him, that if they were present, he would set them all by the heeles, a punishment for rogues, & not for men of their worth and reputation. There was no other answere made to these petitions, but onely this, the oath was enacted , and after prosecuted with such violence as the world can witnesse, such accompt and regarde hath bene made of our miserie by these Protestants.

Whether any reformatio may be found in the pretended reformers of religion for Catholikes to follow. And first of King Henry the 8. With whome neither Catholikes nor Protestants now ioyne in Religion.

NO W, seeing if we be in errore, we cannot possible by all meanes we can work, procure that the learned protestant bishops, and doctors, who haue controlled all the christian world in their secret assemblies, will vndertake

to instruct a few Priests of England, but suffer
in their proceedings many thousandes of Ca-
tholikes by this meanes to be tyrannized ouer
both in bodies and soules : let vs returne to the
first founders of this religion in England. The
father King Henry the 8. his yong sonne and
daughter , and see if wee can finde any motiue
in their proceedings to mooue vs from our er-
ror, if we be in error. And first to begin with the
first, the father in this new Religion, and spiri-
tuall power , all Protestant antiquaries, *Foxe,*
Parker, Stowe, Holinsbed, Cambden, Howes, and
the rest entreating of this matter assure vs, both
that King Henrie the 8. and his fit instrument
Cranmer, for a cleargie man, were the principall
and first actors in this Tragedie (*Foxe tom.2.in*
Henr.8, and Cranmer. Parker antiq. Brit. in Cranm.
Stow hist. in Henr.8. Holinsb. ibi. Theater of great
Brit in eod. Howes historial pref. Cambd. pref. hist.
Eliz. &c.) and the occasion King Henry tooke
to make his reuolt from the Church of Rome,
because the pope would not consent for his
putting away his wife Queene Katherine, that
holie Ladie of Spayne. For before that time,
king Henry was so obedient a childe to the Sea,
and Religion of Rome, that by the pen of the
blessed Bishop Fisher (whom hee after put to
death, for denial of his assumed Supreamacy)
in his owne name he defended them against the
scurrilous booke of Martin Luther: and was for
that stiled by the Pope, *Defensor fidei, defendor of*

Protestants plea and petition
the faith (Henr. 8. l. cont. Luther) which his Mai-
stie King James still vseth by vertue of that do-
nation.

One of late among the rest, with greatest warrant, speaking of this his first reuolt, hath these wordes (Horres historicall preface to his Hist. in Henry 8.) This was done after the king was deuorced from Catherine of Spaine, his first wife, with whom he had liued aboue twenty yeares, and by her had ffeue children. The cleargie nor parlement notwithstanding the Kings importunitie would neuer yeelde to the diuorce, by reason they could not finde any iust cause. The King made Cranmer Arch-bishop of Canterbury, who was very apt, and ready to performe the Kings will, and he denounced the sentence of diuorce. Then the King, contrary to the good liking of all men, marryed Anne Bulleyne, by whom he had the Ladie Elizabeth. And then by acte of Parliament, made it treason against all men, that should say the marriage was not lawful. And presently after her birth, he picke a quarrell against Queene Anne, and then repealed the former acte, & made a new acte of Parliament, whereby it was enacted, that it shoule be heigh treason, for any to iustifie his former marriage to be lawfull, and the next day after her bebedding, he marryed her hand-maid, Jane Seymor, and then declared the Ladie Elizabeth to be illegitimate. Thus word by word this Protestant historian: Then by this, & such like proceedings, as first bringing the cleargie into danger of Premunire, threats, importunitie, and such

such practises, as these Protestants tel vs (Parker, Stow, Hollinshed, Theater, vt supr.) procuring the title of Supremacie to himselfe in matters ecclesiasticall.

This Protestant antiquarie thus proceedeth in this Kings proceedings : The king obtained the Ecclesiasticall supremacie into his particular possession, and therewithal had power giuen him by parliament, to survey & reforme the abuses of al Religious houses & parsons. But the King because he would go the next way to worke, overthrew them, and razed them. Whereat many the Peeres and common people murmured, because they expected, that the abuses should haue bene onely reformed, and the rest haue still remained. The general plausible project, which caused the Parlamens consent vnto the reformation, or alteration of the Monasteries, was that the Kings exchequer shold for euer be enriched, the Kingdome and nobilitie strengthened and encreased, and the common subiectes acquitted and freed from all former seruices and taxes: to witte, that the Abbots, Monkes, Friers, and Nunnnes being suppressed, that then in their places should be created fourty Earles, threescore Barons, and three thousand Knights, and fourtie thousand souldiers, with skilfull captaines, and competent maintenance for them for euer, out of the antient church-reuenewes, so as in so doing, the King and his successors should never want of treasure of their owne, nor haue cause to be beholding to the common subiect, neither should the people be any more charged with loanes, subsidies and fifteenes, since

since which time there haue bene more statute lawes, subsidies, and fifteenes, then in fife hundred yeares before, and not long after that, the King had subsidies granted, and borrowed great sommes of money, and dyed in debt, and the forenamed religious houses were utterly ruinate, whereat the cleargy, peers, and common people, were all sore grieved, but could not helpe it. He also suppresseth the knights of the Rhodes, and many faire hospitals. This was done after the king was divorced from Catherine of Spaine his first wife. He began his raigne prodigally, reigned rigorously, liued proudly, and dyed distemperatly. Through feare and terrorre he obtained an acte of Parliament, to dispose of the right of successio in the Crowne, and then by his last will and testament, contrary to the law of God and nature, conueyes it from the lawfull heires of his eldest Sister, marryed to the king of Scotland, vnto the heires of Charles Brandon and others, thereby to haue defeated, preuented, and suppressed the vnquestionable, and immediate right from God, of our gratiouse Soueraigne king Iames. At his death he was much perplexed, and spake many things to great purpose, but being inconstant in his life, none durst trust him at his death. Thus your Protestant historian hath described this first protestant supreame head of the church in England.

They that desire more knowledge of him, may resort to his owne statutes, the Protestant Theater of Britanie, Sir Walter Raleigh his preface to his historie of the world: and a booke of

of the tyrants of the world, published by the Protestants of Basile, where they may find him a supreame head among them (statut. Henr. 8. ab an. Regni 21. Theater of Brit. in Henr. 8. Walter Rale bistor. of the World. pref. lib. of Tyran. Basil.) And his ghostly father Cranmer his chiefe instrumēt in those moste execrable sinnes, for a Cleargie man was not inferiour vnto him. Hee was as your first protestantly ordained Archbischoppe Parker in his life, with others witnesseth, both the mooued and moouing instrument of this king, in this, and many other his wicked desig-
nements. Hee was of all the Religions of King Henry the 8. & Edward the 6. He diuers times swore to the Pope, and was forsworne: Hee swore to King Henry the 8. and was forsworne, when he swore otherwise to king Edward his sonne, and was publickly prooued a periured man: he was a chiefe executor of king Henrie the 8. his will, and within 24. hours of his death, a chiefe breaker thereof. He was a conti-
nued felon vnto him in his life, married against his lawes, making it felony in such men: hee was for chaftitie, to my reading the first, last, and onely trigamus, a Bishoppe, husband of three wiues in the world. He counterfeited the hands and seales of 50. conuocation men, and among the rest of the blessed martyr, Bishop Fisher. He gaue chiefe consent, and swore, that Edwarde the 6. a childe of nine yeares old, was supreame head of the Church, had al jurisdiction spiritual

in himselfe (Parker antiqu. Britan. in Cranmer. Foxe tom.2. in Cranmer. Stow histor. in Har.8. Holinsh. Hist. of Engl. ibid. Theater of great Britanie in K. Henr. Godwyne Catalogue of Bishops in Canterbury in Tho. Cranmer. Stow, Holinsh, Theater, Foxe, and others in Q. Marie. and Edw. the 6. Harpesfield, in the life of B. Fisher) and all that Cranmer had he receaued from him, yea your Protestants witness, by the Protestant Confessions themselves of Heluetia, Bohemia, Belgia, Augusta, Wittenberge, and Sw^e, that boyes could not take or give such power. (Th. Rogers pag. 140. artic. 23. Confess. Heluet. Bohem. Belg. August. Wittenb. &c.)

If any thing now controuersied, defended & sworne vnto, can make a man an heretike, Cranmer professing and swearing vnto them all, was an hereticke and traytor to God: If conspiracie, open hostilitie, and rebellion to his true and lawfull prince, Queene Marie, doth make a man a traytor to his Soueraigne: If to be hissed in the publicke schooles of Oxford, in publike disputation, after all these changes doth conuince a man, vndertaking so many matters, to be a man vnworthie and ignorant: If to recant heresie, & fall to it againe, putteth a man in case of relapse of heresie, all these thinges be written of this Archbishop, Archactor, Architector, Arch-hereticke, Arch-traytor, Arch-periured & prophane wretch of your Religion, by your owne writers here cited, and were publickly to the eternal infamie of that vnhappy and gracelesse man, and his

His followers therein , prooued against him . Therefore , although King Henry the eight did rather differ from the Church of Rome in matter of Iurisdiction spiritual (by his claymed Supremacie) as your protestants testifie , and his lawes are witnessses (S. & W. histor. in. Henr. 8. Holinsb. and Theator ibid. statut of K. Henrie 8. &c.) the any way in matter of doctrine , Catholiks can not in conscience by your Protestants, ioyne either with him, or you therein, beeing the first (as they haue assured vs) that euer claymed it in this kingdome; and procuring it in so vile & vnlawful maner , as your historians haue declared; and practizing it to his wanton and ambitious ende, against his owne conscience . For al the foundatiōs of our Religious houses being *pro medio animarū, to say Massē & pray for their posteritie for euer. For the honor of God, the most blessed Virgin, and other Saints,* as all our antiquities giue warrant to write: he in all his life time cōtinued in these doctrines, and at his death in his last will and testament, protested himselfe to continue in that opinion (Bed. Henric. Hunt. Guliel. Malmesb. Roger. Houeden. Matth. West. Flor. Wigor. Camb. S. & W. Holinsq. Theator, &c.) And for the supremacie it selfe (as hath bene prooued in the time of Queene Elizabeth, and your protestant historian, hath sufficiently insinuated) he recanted it (Booke intituled, Lesters common wealth) your Protestants wordes of him these be: At his deasch he was much perplexed, & spake many things

so great purpose, but being vnconstant in his life, none durst trust him at his death (Holmes super. his. preface in Henry 8.) which relation from a protestant writer, can carrie no other construction. And I take God to witnesse, I haue heard my father (then liuing in Courte) often make relation, that this king Henry the 8. at his death, was sorie for his taking that title of supremacie vpon him, was willing to relinquish it, and laboured to be reconciled to the Church of Rome, promising if he liued, so far as he could to make restitution. But being demanded of him presently to take order therein, he was preuented by death, and dyed with such burthen and horrour of cōscience, as chanceth in such cases: which this Protestant before aymeth at, when he saith, *he was much perplexed, and spake many thinges to great purpose.* Therefore the Catholikes of England, are rather confirmed by this king, then weakened by him, in profession of their holie faith.

And though in his life he persecuted and put to death many renowned Catholikes, for deniall of his supremacie, and sacramentary Protestants (such as those in England now are) for heretikes, yet he neuer recalled this second, as he did the first, neither made any new lawe, by which they were put to death, but left their triall to the auntient Canons of the Catholike Church; yet put those Catholikes to death only by pretence of his new enacted Edict of his su-

pre-

premacie, neuer heard of in England before, as Protestant antiquaries haue tolde vs. Therefore this first supreame head of religion in England, in all things confirmeth the religion of Catholikes, and condemneth that of Protestants: and this the more if we adde from your Protestant historians, how fraudulently, or rather forcebly he obtained his first colourable tytle to that his spirituall supremacie, by which he kept such turbulēt sturres in this kingdome. A Protestant historian and an Esquire by state, as he stileth himselfe, thus relateth it. *William Martine Esq. in histor. of Henr. 8 pag. 388.389.*

Cardinal Wolley being dead, the King by his Councel was informed, that all the cleargie of England was guiltie of premunire: because in al things they supported and maintained the authoritie, and power legatine of the Cardinal: Wherefore to prevent mischiefe, before it fell vpon them, they gaue to the King for their redempcion, and for their pardon, the somme of one hundred thousand pounds, and by a publicke instrument in writing, subscribed, and sealed by the Bishops and fathers of the Church; they acknowledg'd the King within his owne kingdomes and dominions, to be supreame head of the Church. Thus vnjustly he procured that vnlawful prerogatiue, & more vnjustly as before, made his wicked vse therof. I neede proceede no further in his proceedings, for they ar dead with him: the present protestant state, as his owne childrē before, by lawes and Parlaments condemne them; all

Protestants in the worlde reiect them, and hee himselfe before his death (by the most manerly fashion he could) refused his title of supremacie, in which he most differed from the church of Rome, as I haue brought Protestant witnessses before: therefore Catholiks are rather confirmed, then weakned in their religion, by the proceedings of this King.

That English catholikes cannot be perswaded vnto, but much dissuaded from Protestant Religion, by the Protestant proceedings in the time of King Edward the 6.

NO W let vs come to the next temporall rule, that claymed supremacie in spiritual matters in England: King Edward the 6. he was but 9.yeares olde, when this charge was layed vpon him, yet he was elleuen yeares olde, whē your religion was first borne in this nation, in the second or third yeare of his raigne, as all lawes and histories of that time giue recorde. (*Parl. 2. & 3. Edw. 6. Stow hist. in Edw. 6. Holinsb. Theater, and others ibid.*) So this childe begot it, and his sister Q Elizabeth nursed it. We knowe for shame you will not tye vs, to the censure of an infant king; then you must appeale to those that instructed, and directed him in so greare a busynesse. These were temporall, and spirituall, and chiefly those that were of councell, and had sworne otherwise to King Henry the 8. during

during his life, liued in his Religion, and after his death continued the same vnder this yong king in his beginning and first Parliament (*Parl. i. of Edw. 6. Stow. Holinsh. & in k. Edw. 6.*) were executors of the last will and testament of king Henry the eight, in which concerning matters of trust in religion, they truely executed nothing at all: but in the exheredation of his Majesties holy Mother and himselfe, as much as they could they executed it (*Holves historial prefac. supr. Stow, Holinsh. Theater, & in Q. Marie & Edw. 6.*).

The chiefeſt of theſe for ſpiritual men was Cranmer their Archbiſhop, and the reſt of the Biſhops of that time that were not Catholikes, of which we finde but two, onely Hooper and Ferrar put to death for their Religiō by Queene Marie: For Cranmer, Ridlie, and Latimer were condemned for treason (*Foxe iome.2. Monumen. in Q. Marie. Godwyne Catalogue of Biſhops of K. Edwardſ time.*) and what can we accompt of the religion of theſe two, changing their profeſſion ſo often with king Henry and K. Edward? and Ferrar (to vſe your Biſhops wordes) *Was thrust out of the Biſhoppricke, in the beginning of Queene Marie, for being married, and ended his life in the fyre:* more for being delperate how to liue, then for loue of Religion, ſo far as we can gather (*Godwyne in S. Daudis 79. Robert Ferrar*) The other, Hooper (*Godwyne in Worcester. 75. Glouceſter. 24 John Hooper*) a man of ſuch conſcience, as your

Bishop writeth, that being made Bishop by the childe king anno 1550. Bishop of Gloucester held also the Bishopricke of Worcester in commendam by licence of King Edward the sixt; this is his commendation. The rest that fled not the Realme for treason (which were not of your Protestant religion, but Puritanes in forraine countries) were depriued in England for being married, which by no Religion Bishops might doe: such were Bush of Bristow, Harley of Hereford, Holgate of Yorke and others that became Catholikes (Godwyn in Brist. Heref. Yorke, &c.) Couderdale was set at libertie by Q. Marie, and of so small esteeme with you in the beginning of Q. Elizabeth her raigne, that no Bishopricke was allowed him.

Now let vs come to your chiefe temporall councellours then, these were by their owne creation, the Dukes of Sommerset and Northerland, called Protectors to the young king (Stow and Holinsh. and Theater. K. Edw. 6. and Q. Marie) the first basely put to death in that time for felonie: the other for treason and open rebellion against Q. Marie: And after hee had bene thus with Cranmar, the chiefe instrument to ouerthrowe Catholike Religion, and set vp Protestancie in the time of that yong king: hee plainly recanted his new faith, and was reconciled to the Church of Rome. And yet among these vnworthie men, vnder that yong king there were but 6. Bishops, and 6. others that made

made the Church-booke of their religion the
 (Statut. An. 3. Edw. 6. cap. 12. Foxe, Stowe, and o-
 thers in Edw. 6.) and for religion it selfe, they
 had no Canons, articles, or decrees of it in all
 the time of that king. Howes your historian thus
 writeth of it: Edward, at nine yeares of age suc-
 ceeded his father, and then the Church vvas fleest a-
 gaine, the Bishoprickes cut and pared, all Chantries
 supprest, the Bishoppricke of Durrham alienated.
 By all vvhich, the Kings Exchequer vvas very litle
 enriched, neither vvas the common vvealtheased, or
 benefited; nor the auntient nobilitie any vway digni-
 fied, onely some fevv preferred. The Earldome of
 Northumberland giuen to the Suttons, vvho obtay-
 ned the title of the Duke of Northumberland. In the
 first and second yeare of his raigne, the Mass vvas
 vvholly supprest, and part of King Davids Psalmes
 vvere turned into english verse, by Hopkins and
 Sterneholde, Groomes of the Kings chamber, and
 set them to seuerall tunes, consisting of galliards and
 measures. The Duke of Somerset, vnkle to the King
 by the mothers side, being the Kings Protector, did all
 things in the Kings name, and inclyned ouer-much to
 the subtile counsel of his secret enemie, the Duke of
 Northumberland, vvhbo vvas fully bent to defeat and
 supprese the apparant heires of God and nature vnto
 the Crowne, and to preferre the heires of the Duke
 of Suffolke, according to the iniurious determination
 of k. Henrie the eight. For the better effecting vvhene-
 of, they made a combination, vvhich had as good suc-
 cesse, as so bad a practise deserued. The Protector

Protestants plea and petition
 among other things that crossed his greatnesse in po-
 pularitie was, the spoyleing of churches and chappels,
 the defacing of auncient tombes and monuments, &
 namely, twelve goodly tombes in Christ-church: his
 attempting was to pull downe all the Belles in parish
 Churches, and to leauet but one Bell in a steeple,
 whereat the commonalitie were redtie to rebell. He
 raigned seuen yeares, mette with a tricke of trea-
 son. He meaneth that he was poysoned by his
 protestant Protector Cranmer , & other pro-
 testants of that most wicked combination.

They that desire to know more of that yong
 kings times, may resort to your Protestant hi-
 stories of Foxe, Stowe, Holinshed, Speede (Foxe
 som. 2. in king Edw. Holinsh. and Theater ibid. In-
 junctions an. 1. Ed. 6.) and the childish Injunctions
 in matters of Religion, set out in the name
 of that Nouice, and Nouecins supreame head
 of your church : where he may finde the chiefe
 care of the councell and executors, left by king
 Henry the eight, spiritual and temporal, to loade
 hemselues with new and great titles, and ho-
 nours of dignitie, grow riche, by the last ruines
 of the Church, and to be of no settled religion at
 all: For we doe not finde either in histories, or in
 confession of Protestants diligently collected
 by them, or in any priuate or publike monu-
 ment, any forme, fashion, shape, articles, canons
 or decrees of Religion, either vnder king Henry
 the 8.k. Edward the 6. or Q. Elizabeth, vntill
her

her fourth yeare, anno 1562. when the booke of
the artickles of your religion was first contri-
ued and published to the world. *Booke of Articles
of Religion, an. 1562.*

Therefore wee may not ioyne with these
men in Religion , as neither you doe, especiallie
with king Henrie the eight , but rather mar-
uaile why you and all that clayme title to reli-
gion from them, do not finde great motiues ra-
ther to bethinke what wrongs they did vnto
vs, then persist in heaping new and more pres-
sures, and persecutions vpon the Catholikes of
your owne nation, and kindred. For you haue
heard from your Protestants before, that they
obtayned that their power against the Relige-
ous houses of England, onely vpon this motiue
to reforme abuses, if they could finde them: To
*create and maintaine for the perpetual defence and
securisie of this Kingdome. 40. Earles, 60. Barons,
300. knights, and fourescore thousand souldiers,
With skilful capraines, and competent maintenance
for them all for euer, out of the auntient Church re-
uenewes: and yet to leauue for the maintenance
of religious parsons, professing and liuing in the
perfect way of christian Religion , chaftirie,
obedience, and pouertie, watchings, fastings,
prayers , and austericie of life , continued &
maintained here from the comming of S. Ioseph of Aramatia into this Iland by our
kings, euен the Pagan kings, *Arviragus, Marius,*
*and Caillus , and other Christian Princes , and .**

holy founders after, to these dayes (*antiq. Glaston, apud Lel. in assert. Arthur Capgrave in S. Joseph. & S. Patric. & protest. histor.*) which neither the Religion of King Henrie the 8. King Edward the 6. Queene Elizabeth, or King Iames, did or doth condemne.

Neither can any of them (as these Protestantes haue before bene witnessses) disallow of their Masses and prayers for the dead, but acknowledged the contrarie opinion to be hereticall and damnable: yet both to the temporall and spirituall dammage of many thousands, frō that time they still perleuer in that estate of injustice, so obnoxious to restitution, and are so farre from performing King Henrie the eight his condition, to maintaine so many thousand souldiers & others, and ease their kingdome of taxes and contributions, that they are not now able to performe the first, nor to maintaine their dignities without the other. In all which, the Catholikes of England, are onely innocent, and yet they alone for their innocencie, are condemned, and persecuted.

THAT THE PROCEEDINGS OF Q.

Elizabeth ar noe warrant for protestants to persecute Catholicks, nor noe true conuiction, but rather a confirmation of the Romane Catholicke Religion: by the Writings of English protestants themselves.

All these protestant arguments conclude much more strongly against the proceedings of Queene Elizabeth in these matters: for if it was publickly addiuged for lawe in the time of kinge Henry the seventh (our lawes remayning the same) That the parliament could not make the king beeing a lay man, to haue spirituall Iurisdiction. (*temporibus Henrici 7.*) How much more an vnpossible thinge is it, to entitle a woman, and such a woman to that dignitie by such donation? for first euēn by your protestants, it is the Pepuzian heresie to say a woman at all is capable of that spirituall vocatio shee stooke vpon herselfe, and presumed to impart to others. (*Epiphan. & Aug. in hares. Pepuzian.*) And thereupon your protestants assure vs: *The Queens maiesties parson was never capable of any part of spiritual power:* (*Ormerod. protest. Assert. an. 1604. pag. 218.*) Then much lesse of that supreame power. And if shee had been a man, yett in that case your protestant historians before haue told vs, made illegitimate by publicke parliament, the Kinge, Lords spirituall, and temporall with the rest, there must haue beene as greate a power to recall yt, which was not in that her first parliament, for the Lords spirituall, whoe onely haue power in such cases, did vtterly dissent to yeeld her any such priuiledge, soe that noe man, or company that had power of dispensations, in such things, dispensed with her, but contrary.

Agayne,

Againe, it is a maxime in the Lawes (as you Lord Cooke writeth (l.4. fol.23.) *nemo potest plus iuris in alium transferre quam ipse habet.* None can giue more power to an other, then they haue to giue, and the contrarie is vnpossible: Therefore seeing no Parliament that euer was in England, when all the Bishops and Abbots, and chiefe spirituall men it euer had were assembled, had at any time, either for themselues, or to giue vnto any other, that supreame spirituall power, but as your Bishops haue told vs before, it was wholly in the Pope of Rome euer from our conuersion, and so could neuer be deuined to King Henry the eight, or Edward the sixt (Parker antiquit. Britan. in Cranmer. Polydor. Virg. in Henr. 8. l. vte. histor. &c.) it is much more stronge against Q. Elizabeth, both for her sexe, and the other incapabilitie, as Protestants assure vs. And for her or any to clayme it, by that Parliament wherein shee tooke it vpon her, is a thing more then to be wondred at: for all men of that Parliament, which had any spiritual jurisdiction (as the Catholike Bishops) did by all meanes resist and contradict it: and the words of the statute (as your Protestants haue published it) by which shee tooke vpon her to exercise it, and persecute Catholikes onely by pretence of this power there giuen vnto her, are these: *Most humbly beseech your most excellent Majestie, your faithful and obedient subiects, the Lordes Spiritual, and Temporal, and the vyhole commons in this*

this your present Parliament assembled. That the supreame power spirituall, should be in that Queene, when it is evident by all our Protestant histories, that not one Lord Spirituall, either desired it, or consented vnto it, but all repugned and gaine-said it; and for that cause were committed to prison, or otherwise most grieuously afflicted. (*Stow histor. an. 1. Eliz. ab. Holinsh. Theat. an. 1. Eliz. Cambd. annal. rerum Anglic. in 1. Eliz. ab. &c.*) And yet there was not any man in that Parliament, that could giue vnto her, if she had bene capable (as she was not) the least spiritual iurisdiction ouer the least parish in England.

And if she had not insisted in her fathets steppes of flatterie, terrors, & dissimulatio, promises of great matters without performāce, & in some degrees (by the cunning of some about her without conscience) exceeded him, shee might haue founde as little applause, and consent in the Lords temporall and others; For vsing all meanes she could, to further her strange proceedings, (partly to be hereafter from her Protestant writers remembred) yet shee found such and so manifest reasons opposed against her, that the scarres of those wounds then giuen to your religion, will neuer be recouered. A principall antiquarie among you writeth (*Cambden Annal. in Eliz. pag. 26.*) that the Lord Vicount Mountague, which a little before had bene Ambassador at Rome, with Bishop Thursby of Ely, for the

Protestants plea and petition
the reconciling of England to the Church of
Rome in Queene Maries time, publickly in par-
lament thele opposed.

Hic ex Religionis ardore, & honoris ratione acri-
ter instabat, magno Anglia dedecori esse, si ab Apo-
stolica sede, cui nuper se submisse reconciliarat, mox
desiceret. Hee out of loue of religion and care of ho-
nour, did earnestly vrge, how great a shame it would
be to England, if it should so soone renoult from the
Sea Apostolike, to which it had lately submisselfe
reconciled it selfe; and would turne to greater dan-
ger if excommunicated, it by such defection be expo-
sed, to the rage of neigboring enemies. Hee in the
name of the nobilitie, and all degrees in England, in
their name had done obedience to the Pope of Rome,
and must needes performe it. Therefore be vrgently
besought them, that they would not depart from the
Romane Sea, to which they were indebted, both for
first receauing the faith from thence, and from thence
hauing it continually preserued.

This was sufficiently prooued at that time
of the reconciliation of England to the Church
of Rome, in open Parliament also by Cardinall
Pole, as your first protestantly ordeyned Arch-
bish. in these wordes affirmeth (Parker ant. Brit.
in Reginald. Polo) Hac insula nobilitatem, atque glo-
riam Dei prouidentia, atque beneficentia soli accep-
ta ferendam, sed tamen viam ipsam atque rationem
qua hac nobilitas atque gloria parva est, sede Roma-
na nobis prima semperque monstratam, & paresa-
tam fuisse. In Romana exinde fidei unitate nos sem-
per

per perseuerasse, fuisseque nostram antiquissimam Romanæ ecclesia subiectionem. The noblenes of this Iland, for being the first of all the Prouinces of the worlde; that receaued the Christian faith, and the glorie thereof, is to be acknowledgd to haue procee-
ded from the prouidence and goodnesse of God, yet the
way it selfe and meanes, by which this nobilitie &
glory was wonne vnto it, was first & alwaies shew-
ed and layde open vnto vs from the Sea of Rome: wee
haue alwaies from that time perseuered in the vnity
of the Romane faith, and our subiection to the Ro-
mane Church is most auntient.

And this reconciling of England then to the Romane Church, was so ioyful and honorable a thing to this natiō, that to vse your Protestant Archbishops wordes (Parker antiquit. Britan. in Polo) In Synodo decretum est, ut dies ille quo pontifici Romano autoritas restituta fuerit, quotannis festus dies celebraretur, atque Anglicana ecclesia reconciliatio diceretur. It was decreede in a Synode, that the daye on which authoritie was restored to the Pope of Rome, should yeerely be kept holi daie, and called, the Reconciliation of the Church of England. Abbot Fecknham (in Parlm. Eliȝ ab.) in his oration to that Parliament of Q. Elizabeth hath thus: Damianus and Fugatianus as Ambassadours from the Sea Apostolike of Rome, did bring into this Realme 1400. yeares past, the very same religion, whereof wee are now in possession, and that in the latine tongue, as the auntient historiographer Dominus Gyldnas witnesseth, in the prologue and begin-
ning

Protestants plea and petition
ning of his booke of the Britaine histories, which he
would not haue dared to vtter, in that time and
place, but that then he could produce that anti-
quitie to be his warrant: which with many o-
thers condemning the new religion of Prote-
stants, are by them suppressed. All the Bishops
(of whom more hereafter) and whom tearmeth
your Protestant glorious & renowned men, ob-
firms refragati sunt. Did stoutly give their voyses
against this innouation. They offered publicke
defence by disputation of Catholike Religion,
both for doctrine and iurisdiction. Cambden An-
nal. pag. 26. in appart. ad annal. pag. 36 Mason lib.
3. consecrat. pag. 206. cap. 5. Stow hist. ab. 1. Eliza.
Holinsh. ibid. Godwyn. Catol.

But the Protestants knowing how their chie-
fest champions , had bene before so conuinced
by them, that they were hissed by the auditors,
durst not come to triall. But the Parliament be-
ginning on the 23. day of Ianuary, they presently
proceeded to make Queene Elizabeth supreme
head of the Church, and by that title to make
a religion what pleased her, and her few fauori-
tes, which by such indirect meanes, as is heere
testified by these Protestants, they brought to
passe in the beginning of that Parliament, and in
the very first acte and statute thereof. (Theater of
great Brittaine. lib. 9. cap. 24. parag. 4. Godwyn Ca-
tol. in the Bish. depriu. an. 1. Elizab. Parliament. 1. an.
1. Eliz. cap. 1. And would neuer hearken to any
disputation whatsoeuer, vntill they had thus
obtay-

obtayned their purpose, and vntill the last day of March two moneths after, as all Protestant histories giue euidence.

And when they had by onely 6. voyces of laye-men, condemned our learned Bishops, and their holy religion: the religion of the vniversall Church of God, they would not then alow them (though condemned thus vniustly) any disputation at all, except they would accept of that bable and mockerie of disputation, and all religion; which I haue from these Protestants remembred before (*Cambden in Annal. lib. pag. 27.*) Therefore let vs passe it ouer in this place, and desire your instructing Protestants a little further to instruct and informe vs, how shee proceeded, and so strangely preuailed in this matter. *Orbe Christiano mirante, to the wonder of all the Christian world,* for the prophane proceedings then vsed, as your Protestants before haue testified (*Camben annal. supra.*)

So soone as shee was proclaimed Queene, & long before her Coronation, by proclamation shee silenced the Catholike Bishops and Cleargie not to preach, and by her Injunctions, gaue warrant to her laye protestant commissioners, to giue licence to preach (*Proclamation of Q. Elizabeth. an. 1. Stowe histor. an. 1. Elizab. Injunctions of Q. Elizabeth. an.*) Shee put in practise the oath of Supremacie amongst many whiche refused that oath, was the Lord Chancellour, D. Heath, Archbisshop of Torke, from whom shee tooke the priuie seale, and remitted in

96 Protestants plea and petition
to Sr. Nicholas Bacon (Stowre histor. in Queen
Elizabeth an. reg. 1.) shee putt many from the
council, and tooke new counsaylers : suis adiun-
xit, sayth your best Antiquary, (Cambden Annal.
in Elizabeth pag. 18. 19) pro temporum ratione,
Gulielmum Parrum, Marchionem Northamptonia,
Franciscum Russellum, comitem Bedfordie, Thomam
Parrum, Edwardum Rogers, Ambrosium Cauum,
Franciscum Knolles, & Gulielmum Cecilum, pau-
loque post Nicholaum Bacon, singulos protestantium
doctrinam amplexos, nulloque sub Maria loco: Quos
ut reliquos, in eorum locum iam inde suspectos, ita
temperauit & cohibuit, ut sibi essent deuotissimi, &
ipsa semper sui iuris, nulli obnoxij. Shee ioyned
to hyrs for the state of the tyme, William Parr,
Marquesse of Northampton, Francis Russell,
Earle of Bedford, Thomas Parr, Edward Ro-
gers, Ambrose Cau, Francis Knolles, and
William Cecile, and soone after Nicholas Ba-
con, all become protestants, in noe office vnder
Q. Mary, which as the rest which shee putt
in for those shee displaced, shee soe tempered,
and kept them in awe, that they were most
seruiceable to her, shee allwayes to doe what
pleased her, none to contradict her.

Shee concluded *cum paruulis intimis* (Camb-
den supr. pag. 22.23.) with a few most inward with
her, de nobilibus à regio consilio amouendis episco-
pis & ecclesiasticis de gradu deyciendis, Iudicibus
qui pro tribunalibus federunt, & birenanchis per
singulos comitatus, qui regnante Maria te & asser-
matione

matione magni erant, hos locos deturbandos, & legum securitate coercendos, nullosque nisi protestantes ad rerum administrationem adhibendos, & in collegia viriusque academia coaptandos censuerunt, simulque pontificios presides ex academijs, scholaribus ex Wintoniensi, Aeromensi, ceterisque scholis submouendos. Q. Elizabeth presently after the death of Q. Mary taketh order, with very few of her inward frends how to restore protestant Religion. The plott by them was, that new commissions should bee directed to judges, with prouision, they should not giue any office: new Justices of peace, and sherifys should bee made in all countries; the noble men shoule bee put from the counsell, Bishöps and ecclesiasticall men displaced; all iudges and iustices of peace that were in estimation in the tyme of Q. Mary, shoule bee remoued in all shires, and seuerely kept vnder, and none but protestants to bee admitted to government in the comon wealth, and placed in the colledges of both vniuersities, and all popish presidents of howses, and scholemaisters to bee renewed from Winchester Eton and other schooles.

And accordinge to this conclusion, this Elizabeth neyther beeing crowned Queene as yet, nor haueinge by any pretence power to meddle with the Title of Supreamacie, because to speake in your protestants words, (stolte histor. an. 1. Eliz. ab. statut. in parlam. an. 1. Maria) Queene Mary restored all thinges according to the

church of Rome , reduced all ecclesiastical jurisdiction, vnto the papall obedience : yett to write in the same protestants pen and words: (Stowe bistor. supr. an. 1. Eliz.) The Queene tooke an exact survey of all her cleargie and officers of estate, and putt in practise the oath of supremacie, and amongst many whiche refused that oath, was the Lord chauncellor D. Heath Archbisshop of yorke: shee committed the custody of the greate Seal vnto Sir. Nicholas Bacon, a man mooste malicious against papists, whoe from that tyme was called Lord keeper. Cambden supr. annal. pag. 27.

Hauing thus displaced through the kingdome all catholike magistrates , and dissolved the catholike parliament , continueinge at the death of her Syster Queene Mary, and putt new protestant officers in their places , with all speed shee sommoned a parliament to begyn in Januariy followeinge , within twoe moneths of her sisters death. (Stowe supr. Holinsh. bistor. an. 1. Elizab. Theater of Britan. 16. Cambd. Annal. ann. 1. Elizab.) And hauing thus prouided for a firt company in the lower howse of parliament, swearers to the supremacie, shee and her parcell intimi, were as prouident to packe some in the vpper howse alsoe. Therefore a fewe dayes before the parliament, to speake as your protestant, (Stowe an. 1. Elizab. Cambden annal. supr.) the 13. of Januariy , the Queene in the Tower created Sr. William Parr, ob laetam maiestatem sub Maria gradu electum, attainted of treason in Q. Marys

tyme Lord marquesse of Northampton, Edward Sey-
mor sonne to the late Duke of Somerset, attaine-
ted, vicount Benchamp, and Earle of Hertford: Tho.
Howard second sonne of Tho. Duke of Norfolke,
vicount Bindon; Sr. Oliver Saint Iohn, Baron of
Blessoe; and Sr. Henry Carey, Lord Hounsdon. Qui
singuli à pontificia Religione alieni, all which were
alienated from the popes Religion, all which that
Queene and her pauncili intimi, very selue that con-
sented vnto her, knew by that meanes would
giue their voyses in parliament to what shée
should desire, and not content with this, pro-
ceeded soe in these indirect courses, that as your
protestants haue written: (Cambden Annall. page
27.) plures è protestantibus data opera, è comitatibus
rum è ciuitatibus, & burgis fuisse electos, & Norfol-
cia ducem, Arundelique Comitem, inter proceros
potentissimos, in suam fure rem, fure spem, Cecilium-
que sua solertia suffragia emendicasse. The papists
complayned, that more protestantes of srt purpose
were chosen out of Countries, cyties, and burroughes,
and the Duke of Norfolke and Earle of Arundell
moste potens amonge the nobilitie, cyther for their
owne good, or hope (by the Queens promises of
marriadge or such things) and Cecyle by his cum-
minge had begged voyses. And to helpe and fur-
ther soe bad a cause, the Queene herselfe (your
protestants words) openly protested at that tyme in
parlament, that shée would never vexe, or trouble
the Romane Catholicks, concerning any difference
in Religion.

Neyther did this Queene or his paſtors inti-
mi, Cecile and Bacon, take this ſtrange courſe
in hand, for diſlike of catholick Religion: for
your Antiquary telleth vs of Q. Elizabeth her-
ſelfe: *ad Romana Religionis normam sacra audi-
ret, & sapient confiteretur. Missam permifit post mor-
tem Mariae & litanias.* Q. Elizabeth beard masse af-
ter the Romane order, often went to confeſſion, and
after Q. Maryes death allowed masse and litanies,
(Cambden in Apparatu pag. 13.) The like is as well
knowne of thoſe her intiſi at that tyme. But
they had other little laudable ends, by pro-
teſtant proceedings now, thus expreſſed by your
cheiſteſt Antiquary: (Cambden in Annal. Rer. An-
glie. in Elizabeth pag. 21. 22.) *Nonnulli ex intiſi
Confiliariis in aures assidue insuſurrarunt mollifi-
mo ingenio virgini, dum timerent ne animus in du-
bio facillimè impelleretur, actum de ipsa & amicis
effe, conclamatum de Anglia, si pontificiam authori-
tatem in dispensando, aut alia quacunque re agnoſ-
ceret: duos pontifices matrem illegittimè Henrico
emptam pronuntiæſſe, & inde in eorum ſententiam iur-
lata Scotorum Reginam ius in Regnum Anglia ſibi
arrogare pontificem ſententiam iſtam nunquam re-
ciſſurum. Some of her inward Counſaylors did
dayly whisper into her eares, beeing a mayden
of a moſte tractable diſpoſition, while they fea-
red leaſt her minde in doubt might moſt eaſely
bee driven forward (to marry with king Philip
of Spayne, and ſoe continue the catholicke Re-
ligion, that ſince and her frendes were vndone,*

if shee should acknowledge the popes authority in dispenseinge or any other matter. For two popes had alreadye pronounced, that her mother was vnlawfully marryed to Henry 8. and soe in their sentence denownced the Queene of Scots did challenge right to the kingdome of England. And that the pope would neuer recall this sentence.

And agayne: *Prospexit huicmodi matrimonium ex dispensatione contrabendo, non posse non agnoscere scipiam iniustis nuprijs natam esse.* Shee thus perceaued that this mariage with king Philipp of Spayne her Sisters husband, to bee by the popes dispensation, must needs acknowledge that shee was borne in vnlawfull wedlocke. And they knew alsoe that shee remayning a catholike must seeke for the popes dispensation of this her birth, not onely made and declared illegitimate, by the pope, but by her father himselfe, and the whole parliament, and Title to the crowne giuen her onely by the will and testament of her father, *parlament Henr. 8. of Illeg. Lady Elizab.*) against which in this case your protestant historian thus exclaymeth: (*Hovens histor. preface in Henry 8.*) through feare and terror Henry 8. obteyned an Act of parliament to dispose of the right of succession to the crowne, and then by his last Will and Testament (*K. Henry 8. in his last Will and Testam.*) contrary to the law of God, and nature, conuayes it from the lawfull heires of his eldest sister, marryed vnto the kinge of Scotland, vnto the heires of Charles

les Brandon and others, (his daughter Elizabeth and of these others) thereby to banis desfeated, presented and supprest the unquestionable, and immediate right from God, of our gracious souveraigne, kinge James, as if it had beene in the power of his will, or of the parlament, to disenherite, and preuen the diuine free guift, and grace of almighty God, by whiche the kings of this land doe hold their crownes.

Thus your protestant and priuiledged historians: by which is evident that this proceedinge by such exorbitant courses concerning Religion, was not for loue or likinge of their protestant Religion, further then yt gaue them licence and libertie to doe and liue as pleased their sensuall appetites, which the church and Religion of Rome would not allowe. And yett all these sinistre and prophane proceedings notwithstandinge, to insist in your protestants words in chaungeing Religion in that her parliament. (Holmes historial. preface. in Q. Elizabeth.) In this parliament notwithstandinge the presence of the Queen (to countenance their bad cause) with the apparent likelyhood of hir longe life, and hope of issue to succeede her, yett the maior part exceeded the minor but in sixe voyces, at whiche time (to wringe out contents) the Queen openly pronounced, that shee would never vexe, or trouble the Romane Catholicks, concerninge any difference in Religion. Which promise of hirs was as well performed, as that condition of her fathers before,

of bestoweinge the church reuenewes, for an
your protestants haue related, her perſecutions
which ſoe vnpriuile and vncchristianely in her
name and power of that ſtraunge claymed ſu-
premacie in a woman, and ſuch a woman, e-
qualed, or exceeded thoſe of Nero, and Diocle-
ſian, iuuenſive tyrants and enemys of Christia-
nitie. *Syr Edwyn Sandes in Relation of the ſtate of
Religion.*

And in that parliament yt ſelfe, where ſhee
ſpake theſe words, and proceeded to cruell in-
flicted penalties, againſt thoſe Romane Gatho-
licks, as all our holy Bifhops were depriued, im-
prisoned, or exiled, ſoe were all other eccleſia-
ſtically parſons that would not doe as pleased her.
(*Stowe hiftor. an. 1. Elizab. Holinsbed Theater ibid.
Cambd. in Annalib. Rerum Anglicarum in Elizab.
Parlament. 1. Elizabeth.*) greate forfaictures and
punishments imposēd vpon all, that ſhould
heare masse, or not bee preſent at her new deui-
ſed ſeruice, premunire, loſſe of lands goods, and
perpetuall imprisonment, and loſſe of life alioe
with note of Treafon, to them that would not
acknowledgē that ſpirituall ſupreame power in
her, of which ſhee was ſoe far vncapable in the
iudgment of her owne protestants, that diuers
of them wrote, and published to the world, that
a woman could not bee a ſupreame gouernor in
things temporall; (*Knoxe, Godman and other pro-
test. againſt the Regim. of Women.*) and they were
ſoe violent herein, both in England and Scot-

land, against those two blessed Queene Maryes, that Q. Mary of England was intorced to make a statutē in parlamēt, to suppreſſe yt: the Abridgement thereof is thus. (parlament 2. an. 1. Mar. 20. die April. 1554. cap. 2.) The Regall and kingly power of this realme, and all the dignities, and prerogatiues of the same, shall bee as wel in a Queene, as in a kinge.

How the protestants in England vpon ſuch good doctrine rebelled againſt that Q. Mary, all knowe; And in Scotland they rather choſed to crowne our Soueraigne in his cradle, then the true Queene his mother ſhould raigne, & haue any power ſpirituall, or temporall at all, in her owne hereditary kingdome, (Holinsb. histor. of Scotland. Stowe bift. an. 1. Jacob.) but by the violence of thoſe Scottish protestants, to bee diuert from thence. And landeinge in this kingdome of England. (Cambden in Annal. in the life of Q. Mary of Scotland.) Where by theſe protestants before ſhee had ſuch iuft right of ſucceſſion, as they haue declared, & left that moſt vndeniable Title, and interest, by which moſt truely, lawfully and vndoubtedly, her ſonne our Soueraigne Kinge James now enjoyeth both this whole kingdome of Britanie, Ireland, and all the adiacent Islands by hereditary right from her, ſhee fownde noe further fauour here of the English protestants, but to bee a perpetual priſoner in her life, and to her eternall glory, and english protestants ſoe longe endureinge ſhame,

muf-

murthered and martyred at her death. St. John
Holinsh. *Theater of Britonie in Q. Eliz. &c.*

Moreover in this soe termed parliament, besides the takeinge of this greare and supremo spirituall chardge and office vnto a woman (neuer heard of in the world before) and suppres- singe of the holy sacrifice of the masse, euer since Saint Peters tyme (as before is proued) ex- cepting three yeares of kinge Edward the 6. a child, and in place thereof admittinge a forme of communion and coynmon prayer neuer vsed by any people catholicks or protestants, - but in that shorte tyme alsoe of that yonge kinge in England, nor any one Article of protestant Religion eyther against the 7. Sacraments of the church, iuuocatio of Saints, prayer for the dead, purgatorie, validitie of good workes, merit, iustification or whatsoeuer els now contradicted by these protestants, was the, or vntil the fourth yeare of Q. Elizabeth, concluded by any parliament protestant Authoritie in England, but left arbitrary for euery man to beleue and practize as his fantasie serued, without any rule at all.
Booke of Articles and Convocation an. 1562.

And for the communion Booke yt selfe, it had not any approbation of any one parliament ma- diuine or other, as your protestants assure vs, but the chardge of making or mārcing that was onely committed sayth your prime protestant Antiquary with others, *Cambden annal. pag. 23.*
Parker, Billo, Maio, Cope, Grindallo wherendo &

Pil.

Pilkington Theologis, Thomas Smith Equiti: Th Parker, Bill, May, Cope, Grindall Whithead and Pilkington diuines, and Thomas Smyth a knight. The first and cheifest of these seuen beeing Mathew Parker, had beene of seuen Religions vnder kinge Henry 8. Edward 6. Q. Mary and Q. Elizabeth, chaunging in euery one of those chaun-
ges, as before is proued, (Godwyne Catalog. of Bish. in Canterbury Matth. Parkr. Foxe to. 2. in k.
Henr. 8. Edw. 6. Q. Mar. &c.) and al Q. Maries tyme professinge the catholike Romane Religion in England, both before and after his depriuation of his liuings, in the second yeare of Q. Mary for being marryed.

For the rest of these protestant diuines, they were fugitives for mariadge against the canons of the church, and conspiracy against Q. Mary, before which time they were in the same disease of chaungeing Religion with the former prin-
ces, and after their going forth of England, pro-
fessed the religion, & discipline also of the puri-
tane churches where they liued, namely to ex-
emplifie in the liturgie or common booke of
prayer of the protestants of Franckfort, publis-
hed an. 1554. in Q. Maries tyme, denyinge both
the supremacy of temporall princes, and other
matters of english protestant Religion : this is
the subscription of the english protestants then
in all their names. (Liturgia seu ritus ministerij
in Ecclesia peregrinorum Francofordia an. 1544. per
Petrum Brubachium in fine in subscript.) Subscri-
bunt.

bunt Angli ob Euangeliū profugi totius Ecclesie
sua nomine. Iohannes Mackbraus &c. The pro-
testants of England that were fled for the Ghospell,
subscribo in the name of their whole church. Ibon
Mackbre minister, Ibon Stanton, William Hamon,
Ibon Bendall, William Whithingham, and to assure
vs that these men in particular before named,
bee Authors or correctors of yt, & neyther did,
nor in their owne iudgment could allowe
yt, it is evident: first both because they were of
this protestant Franckford congregation, se-
condly because: *The first protestants of this king-
dome* (your protestants words. *Couel in examin.*
pag. 72.) in a letter subscribed with eleven of their
bands, whereof Knoxe, Gilby, Whithingham and
Godman were foute, moiste of them having iudge-
ment and learninge, viterly condemned yt. (*Couel a-
gainst Burges pag. 69. 122. 47. 185.*) Soe did Cal-
uine at Geneua, Ridley your protestant Bishoppe
and supposed martyr in a letter to Grindal him-
selfe a cheife agent in it; all the Caluinists in the
world abrode in their publick confessions, and
at home haue likewise euer, and doe still con-
demne it, as alsoe all Lutherans that euer were,
and all those writers or correctors of it them-
selues, and all the protestants in that first parla-
ment in all probable iudgment, except fowre
new counsaylers of Q. Elizabeth, the Mar-
quessse of Northampton, Earle of Bedford, Ibon
Grey of Pyrge, and Cecile her pauculi intimi, to
whome onely (as sayth your historian. *Cabden*
supr.

Protestants plea and petition
supr. in Annal. in Elizab.) this matter was com-
municated vnto: *re nemini communicata, nisi Mar-*
chioni Northamptonia Comiti Bedfordia, Iohanni
Greio de Pygo, & Cecilio.

And this matter was sufficiently proued by
some of your late Bishops in the Conference at
Hampton Court, publickly betweene the pro-
testant Bishops and puritans, before our kinge
himselfe; where Barlowe your Bishop in re-
lating of that disputation, (*Barlowe Conference at*
Hampton Court pag. 14. 15.) bringeth in Babing-
ton, a protestant Bishop of yours openly to ac-
knowledge, that in the beginninge, your protes-
tants religion, and communion booke therof, *was*
proposed and approued in that first parliament by
ambiguous and indirect dealeinge of the composers of
that communion booke, and citeth the Archbishop
of yorke to that purpose. And if wee may be-
lieue your protestant Relations of that dispute
printed with priuiledge, (*Their protestant Rela-*
tions of that Confer. printed by Ibon Windet cap. 1.
3. 3. all annexed to Barlowe's Relation.) wee ar told,
that your protestant Archbishop of Canterbury,
Bishop of London, & Bishop of Wynchester did
here vpon their knees before his maiesty confess
as much of the errors of that booke, and their
Religion; thus wee haue from them in three se-
verall relations, and from the fourth by your
Bishop Barlowe as before

Finallie thus wee pore catholike preists and
catholicks haue toyled ourselues in searching,
seeking

seeking and preaching all protestants proceedings, parlements, lawes writings, liues & dealeings of these pretended reformers, and the further wee wade, the deeper wee ar in error, if Catholick Religion could possibly bee error; for as is evident before, wee can finde nothing in any of these protestant patterns and examples, but such as confirme vs in that faith wee profess with the catholike christian world in all ages. To which God of his mercy conuert them that bee in error. And soe much for this first part of this protestant Plea and petition.

But seeing wee cannot finde any comforte by your owne writers and relators of these thinges to ioynce with you in your New Religion: wee will next proue vnto you by your owne doctors and Antiquaries, that holy Religion which wee embrase (& for which you persecute vs) to be the same which was first preached here by Saint Peter and his holy disciples, and soe consequently deliuered by Christ himselfe, and continued in this nation in all ages euen since then, vntill these tymes.

F I N I S.

APPROBATIO.

Ego infra scriptus legi libellum Anglicanum cui Titulus præfigitur, *Protestants plea and petition for Priests and Papists*, & nihil in eo reperi fidei Catholicae vel bonis moribus aduersum, quia potius eundem utilem futurum iudico, & dignum qui in lucem prodeat. Datum Duaci 19. Septemb. 1621.

MATTHEVS
KELLISONVS.



